

# CHRISTIAN CENTURY

*Who seeks for heaven alone  
to save his soul,*

*May keep the path  
but will not reach the goal;*

*While he who walks in love  
may wander far,*

*But God will bring him  
where the blessed are.*

*—Henry Van Dyke*

THE CHRISTIAN CENTURY COMPANY

358 Dearborn Street  
CHICAGO

# A Few Personal Words With Our Readers

For a long time we have considered the advisability of maintaining the subscription rate of the paper at \$1.50; and the time has come when we have decided to carry our decision into effect. Beginning November 1st the \$1.50 rate will be strictly maintained. We have arrived at this decision for two reasons.

The first reason naturally is that we cannot afford to give our readers a paper they will be satisfied with, at a less price. If we are to introduce new features, and maintain the present standard, we believe our readers will be willing to grant us the slight advance in price. It will come back to them, in a better and more helpful religious journal, wide awake and alert to highest interests of a great and growing body of Christians.

The second reason that prompts us in making a uniform \$1.50 rate, is that The Christian Century has become a permanent factor in our religious life, and to fulfill its usefulness and purpose it must be on a sound financial basis; this basis can best be established through our circulation. It will enable us to pay more liberally for new subscriptions and to offer premiums of a higher character.

Please bear in mind that all subscriptions sent in during the entire month of October, whether renewals or new subscriptions, will be received at the \$1.00 rate, but that no subscriptions will be received after October 31st except at the \$1.50 rate. We hope our readers will make known this fact, and that those desiring to take advantage of this special rate will do so at once.

It shall be our aim not only to maintain the present standard of the paper, but new features will be added from time to time that will tend to make the weekly issues a source of constant delight and charm—a spiritual working force in developing Christian growth and character.

During the coming year we shall continue to publish the articles pertaining to our prominent and living-link churches. These articles have been enthusiastically received. In almost every mail come letters referring to these historical sketches in one way or another. Just this week one of our readers writes us from Texas saying that these articles were invaluable to him in his work, adding that he used the pictures of every church by mounting on cardboard and showing throughout his community to doubters who were not aware that we had any church buildings, except the small and old fashioned houses, which in a generation we will have outgrown.

Some of the best articles are yet to appear. These all contain valuable church history, and methods of work, that read in many instances almost like the miraculous. Just to think that we have congregations, and not one or two, but by the score, that contain more than a thousand members. There is inspiration in knowing just how such a great company of Christians work and succeed; and these are all to appear in early issues.

## What Our Readers Say

*"You are giving us the best paper in its history now."*

PETER AINSLIE,  
Baltimore, Md.

*"I enjoy the paper and hope it will continue to grow. We need more of your spirit."*

E. E. FARIS,  
Dallas, Texas.

*"I am coming more and more to admire THE CHRISTIAN CENTURY. . . . I appreciate the articles on Historic Churches."*

W. B. TAYLOR,  
Ionia, Mich.

*"Enclosed find money order for renewal of subscription to your most excellent journal. I am delighted with the growth THE CHRISTIAN CENTURY is making."*

J. C. MASON,  
Dallas, Texas.

*"I like the spirit of THE CHRISTIAN CENTURY. Our plea for Christian Union will never come through any but the spirit of Christ. Am thankful for the beautiful mottoes, verses and poems that come to us on the cover of the paper."*

ANNA HANDLEY,  
Loda, Ill.

The "Soldiers of the Cross" in foreign fields have promised us some marvelous stories from real life and personal experience. We are just awaking to the mighty work that is being accomplished by these faithful and sacrificing ambassadors of the Christ, and their messages are the leaven that is increasing our opportunity and development. Read the success of our missionary endeavors through these personal messages of valiant characters. They are tales rich with pathos and heroism.

We have just inaugurated the "Christian Century Pulpit," under which head will appear from week to week a short sermon by ministers who have played an important part in the work of the church—men whom the Disciples delight to honor and whose messages always touch a responsive chord in the harmonies of a great people. We feel sure our readers will be immensely profited by following this feature.

It is such a source of satisfaction to receive our daily bundle of mail, and read the little frank criticisms, and sometimes the harsh ones. They inspire us with the determination to attempt better and greater things. One can never know what the church means until he occupies a central station and receives the messages of love, devotion and achievement that come from all corners of the globe telling when and how the victories are won. We know there would be a new meaning in your experience if you could keep in touch with it all.

We hope that we can, in some measure, impart this information to you—inspiring you with what others are doing to attempt still greater things for The Master. No better way can be found than by introducing one of our religious journals into the home. If only 10 per cent of those church members who do not take any one of our church papers, could be induced to take some one of them, how much greater would be the results.

We are just so grateful for the friends who have been sending us in the new names lately. You need not write any apologies for the at being small. We appreciate the service of sending us one new name. One friend sent us over 300 new names in August, and what is more, he sent us the money for the subscriptions, too. A Sunday school teacher sent us \$10, requesting us to send a year's subscription to each of the ten scholars in his class. You know that was appreciated by the fact that we mention it. We know it was also appreciated by the class, too.

Remember during October all renewals and new subscriptions will be accepted at the rate of \$1.00 per year. Beginning November 1st the price will be \$1.50. May we not ask your co-operation in making this announcement widely known? We wish you would read our "open letter" on another page of this paper and favor us with your reply at once. Make this your paper by having a voice in its development.

# The Christian Century Company

358 Dearborn Street

# The Christian Century

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No. 40.

## EVENTS OF THE WEEK

The insurance investigation in New York continues. Assistant Secretary and financial manager of the Equitable, Henry R. Winthrop, admitted that the funds of the company had been used by Hyde and his associates in bond syndicate operations, the profits retained by the free-booters, and the money returned to the company without interest. Under this general specification he gave many instances. For example, in the Central Pacific refunding syndicate, the society participated to the extent of \$250,000; a check for \$14,974 as profits was sent by the brokers, but Mr. Winthrop was unable to find where this was entered on the society's books, though search is still being made! In another deal, the profits amounted to \$54,601, but there was no record of the society's having received the money. In still another case, \$218,100 of Equitable funds were used; up to date, neither profits nor interest nor principal have been received by the society.

Who can measure the ruin wrought by these felonious insurance operations?

### Paying the Piper.

Imagine the effect abroad, among foreign competitors for the world's trade. Hamilton W. Mabie, associate editor of the Outlook, returning from a summer in Europe, says: "It makes an honest American's cheeks blush to stand by as I did and hear German or French men of affairs sneer at what they call American swindling. Why, the men of the Equitable Assurance Society who are responsible for that scandal, and those who engineered the cotton leak in Washington, committed a felonious assault on the honor and financial integrity of this country." An editorial in a French paper declares that if we had been so lacking in men in 1776 as we seem to be to-day, there would have been no United States! The comments of President Butler at the opening of Columbia University we reserve for more extended notice. In the meantime, how does it affect the judgment of our readers?

A new Anglo-Japanese treaty has been signed, dealing with the eastern question fully, and making

### British-Japanese Alliance.

England and Japan allies and helpers in case of attack by one nation, whereas it was two before. As might be expected, this has stirred up a commotion in Europe, though chiefly among the noisy newspapers. Official Germany declares that the treaty is in harmony with the German policy in the east, but German papers resent it. The Tageblatt considers it a menace to the interests of all European countries, and says a coalition of the powers whose Asiatic interests are threatened will

necessarily be called into existence to counteract it. Russian bureaucrats think it preposterous that England and Japan should arrogantly assume to be the arbiters of the whole of Asia. But it looks to an American as if England is to be congratulated on securing so much advantage from the war, and certainly it bodes no ill to the world's peace and prosperity.

W. Caryl Ely, president of the American Street Railway Association, spoke right out in meeting at the convention in Philadelphia last week against municipal

### The Fight Is On.

ownership, which is not at all strange, since "by this craft we have our wealth." The association represents \$3,000,000,000 of capital invested in this form of public exploitation, misnamed public service. He urged an organized fight on municipal ownership saying, "In the west and middle west the popular sentiment for municipal ownership is sweeping." No doubt about that. Nor is it confined to the west, as Mr. Alarmist will find if he will read the platforms of the present New York municipal campaign. "The principle of municipal ownership is un-American and contrary to the principles of our government." Which shows that Mr. Ely is an ignoramus or a wilful falsifier. If the fragment of this man's speech that was wired to the papers is a fair sample, it was chiefly the incoherent protest of a mercenary who sees that the hope of his gain is threatened, if it is not gone, like that of Demetrius of old.

After nearly three months on the Pacific and in the Orient, Secretary Taft and his party returned to San Francisco on the 27th inst. Japan, China, Korea and the Philippines were visited. He reports that progress is being made in the Philippines, but they are far from being ready for self-government. Filipinos are being introduced rapidly in place of Americans, inefficient men are being eliminated, and affairs are settling down to a business basis. One of the issues in hand when the trip began was disputed questions as to the possession of churches and rectories and cemeteries. A law now refers these questions directly to the Supreme Court. Another unsettled question was as to the title of one-half the friars' lands. A satisfactory compromise was effected with the vendors by which good title is immediately conveyed to the government, and the difference in regard to price, a matter of some \$200,000, will be arbitrated. The purpose of the trip was to ascertain conditions so Congress can legislate intelligently. Much oriental courtesy was shown the party, elaborated because of Miss Roosevelt's presence.

There is deep interest in the Ohio campaign. It is apparently a straight issue between decent, honest, law-abiding people, and the worst type of bossism. One

### The Ohio Campaign.

Cox of Cincinnati has made himself infamous at home and abroad, and he is trying to elect his man Herrick governor. Pattison, the Democratic nominee, is said to be a clean man, and there is much encouragement in the situation, because the independent voter is numerous in Ohio, state issues are not involved with national issues, "Fire-alarm" Foraker to the contrary notwithstanding, and the churches of that commonwealth are aroused to their duty and opportunity. A writer in the daily press claims the re-election of the tool Herrick, but dares not say a word about the temperance issue or the decent vote, and admits that his majority will be cut in half, making it 50,000, while Roosevelt carried the state with five times as many. This of itself is a confession and advertisement of defeat. Let us hope and pray that decency and morality triumph.

According to a distinguished Republican politician, our currency is "a system of shreds and patches." The people seem to be blissfully unconscious that it

### Elastic Currency.

can be manipulated in the interests of the favored few, and even if they knew the circulating medium is made a means of exploitation, how would they go to work to remedy matters? How do they know they would not get from the grid-iron into the fire? Can they trust the so-called "financiers"? Have they time to look into the problem for themselves? Ought the currency to be any more a matter of party politics than weights and measures? No, not so much. Secretary Shaw in a speech last Thursday before the Ohio Bankers' Association urged a more elastic circulation by additional privileges to the national banks. There is a well-grounded suspicion that these banks already enjoy special privileges beyond their deserts. Mr. Shaw fears that we shall not have the needed legislation until we experience another panic. No other subject, unless it is taxation in its various forms, calls for closer investigation and more careful handling.

The President is getting ready to press his arrangements, fiscal and otherwise, for San Domingo.—Admiral Dewey, like all other naval specialists, thinks we need

### Briefs.

bigger ships and big guns on the sea, especially in the east.—Hungary is confronting a political crisis, in the agitation for suffrage and reform.—The Franco-German accord concerning Morocco was signed last week.



# EDITORIAL

## THAT THEY ALL MAY BE ONE

Readers of the *Christian Endeavor* World have been commenting on a series of striking articles under the above title, which have been appearing for some weeks past in that popular journal. They are written by the managing editor, Amos R. Wells, and have been done in his happiest vein, with a spiritual insight and tactful statement and epigrammatic utterance all too rare in religious journalism. They are soon to appear, together with other articles on the same theme, in book form, published by Funk & Wagnalls, and we do not hesitate to predict a phenomenal sale for the book. Every Disciple will be interested in this brilliant writer's treatment of our favorite theme.

We quote almost at random from three of the series. Commenting on union he says: "But is the ideal too high? Perish the thought. Shame that the unity of earthly love should exceed the unity of Christian brotherhood! Shame that the attainment of individuals outside of Christ should be conceived impossible for the joint effort, the mutually sustained accomplishment of multitudes of Christian saints! It is not impossible. Only a little more openness to the Holy Spirit of imperial love, only a little more obedience, only a little more humility, only a little more unselfishness, and Christ's churches will give to the world examples and evidences of high friendship, of romantic love, such as carnal affection has never thought to produce."

And then, as if not quite satisfied with this strong asseveration of the possibility and practicability of union, he adds: "It is possible. It is sure. It is coming soon, with a great leap that will amaze the world and fill all hearts with the exultation of it. But it has not yet come." He reminds us that what we are pleased to call "minor differences" "make the highest barriers," and then asks: "Indeed, can any difference of belief or procedure that affords an occasion for this great sin of disunion be justly held a minor difference?" Mark the significant words, "this great sin of disunion." And is it not a sin, a sin we must all answer for in the judgment? For the Savior binds up the world's faith, and consequently its salvation, with the union of his followers. However disagreeable to the ears of secretaries, however reproachful to the present denominational Christianity, is there any escape from the stigma of these words?

"If, indeed," continues Mr. Wells, "these are minor differences that are holding asunder the members of Christ's body, if mere matters of opinion and of preference are preventing the fulfillment of his longing for the unity of his people, then shame upon us, heaven-high and hell-deep!" In another article dealing with "Conscientious Convictions," he says: "Men of conscience have revolved the thumb-screw, driven the wedge in the iron boot, and turned the rack to the last point of agony." He does not fail to accord the full meed of praise to the men who were heroic because of conscientiousness, but on the other hand he says: "Our courage is transformed into pugnacity, our determination into obstinacy, our self-sacrifice into the spirit of persecution, and our self-forgetfulness into vainglory."

"All, or nearly all, of the denomina-

tions have had their heroic age. All, or nearly all, sprang from a true necessity of conscience. Where the necessity continues, by all means let the denomination continue, with no fear of degeneration from its heroism. Where the necessity has expired, the sect is in sore peril of idolatry." Here is a hint for us all. The Disciples of Christ are opposed to sectarianism everywhere. But the end of sectarianism will never come as a personal victory. It will never be a stage triumph. And when it does come, "we as a people" will cease to exist. "Except a corn of wheat fall into the ground and die, it abideth alone. But if it die, it bringeth forth much fruit."

The denominations are not living on their past, says the writer. They are justifying themselves by a multitude of deeds of Christlikeness. "But are they justifying themselves as isolations?" He exhorts to a thorough, prayerful examination of the grounds for separate existence, and then says: "Having come clearly to understand precisely what truth your denomination holds, and what truth the other denominations hold, then—how strange it seems to say it!—get as close together as your consciences will allow!" In a third article, he runs a most interesting parallel between "Churches and Men," applying to the former the rules of conduct laid down by the Master for the latter. It is suggestive, if not very gratifying. The admonition to bear one another's burdens should apply to denominations as well as to individuals. Mr. Wells imagines one denomination so grieved over a missionary deficit in the treasury of another that it sets to work to supply it! Another stroke of fancy is a denomination concerned because another's official paper hasn't subscribers enough, and they get up clubs for it! But why not? The cap sheaf in this article is his application of the law of humility to the boasting secretaries.

The book ought to be read, will be read, by multitudes of men who like the fathers of this restoration movement are "well aware, from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarings and janglings of a party spirit," and "desire to be at rest." In concluding one of his trenchant articles Mr. Wells says: "Yes, out of our fragmentary sects and segments of minds, it is to form from within us the mind of Christ, which is one and indivisible, the ultimate and only conscience of his people; that Mind whose will is our authority, whose command is our programme and whose longing it is, and through the sad, waiting centuries has ever been,

THAT THEY ALL

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5

## CHRONICLER'S DESK

The idea prevails that intensity and Catholicity cannot be made to hang together. A criticism was recently made on two of our papers to the effect that one of them was intense but not Catholic, the other Catholic but not intense; and the question was raised if it were possible to have a paper that was characterized by both intensity and Catholicity. This question resolves itself into another. Is it possible for a man to be

deep and broad at one and the same time? Are we doomed to narrowness if we are much in earnest, and to the coolness of latitudinarianism and the shilly shallyism of the nondescript religionist if we are broad and liberal? Are we between the devil and the deep sea of sectarian enthusiasm on the one hand and the "cool indifference" of the religion advocated by Lord Melbourne on the other? If we say that a man must be a sectarian in order to be intense, and a latitudinarian in order to be Catholic, we are hard on the New Testament for the religion of that book is both intense and Catholic. Did you ever read of an intenser man than the Apostle Paul or one with a more Catholic conception of the religion of Christ? The Judaizing zealots were intense enough, as fanatics and bigots generally are, but their extreme shallowness interfered with their breadth. It was Paul's breadth that made him deep and the zealots' shallowness that made him narrow. Narrow-minded sectarians like the Pharisees, are always superficial in their interpretations of religion, for the simple reason that their minds do not penetrate far enough to perceive the essence and inner substance of truth as distinguished from the forms and phrases current at the time to give it expression. And hence unless truth comes to them in the familiar garb of traditional usage and ancient symbol it is at once rejected as error. Being thus minus the faculty of distinguishing form from essence, symbol from the thing symbolized, the area of truth is limited and the view superficial. There may be intensity but it is the intensity of superficiality. Like an effervescent drink it may have plenty pop and fizz and froth, but is deficient in body and the quality that satisfies.

A man who is capable of a profound conception of truth, who sees it in its inner verity and reality, in its eternal substance and strength, will see truth everywhere in whatever form it may come to him and is therefore as necessarily broad as he is deep. When the truth of God is viewed in its essential nature and right relations intensity is a quality of Catholicity and not an antithesis to it. The more truth a man sees, and the more he sees it to be the truth, the greater his zeal for its defense and propagation. A small man who sees the southwest corner of an idea and drives at it with the furious impetuosity of a well known animal much given to butting, is apt to have the deepest impression made upon his own cranium. He is intense enough but his intensity is misdirected. If by intensity is meant, in the criticism referred to, a morbid sectarian consciousness which is none the better but all the worse for claiming to be unsectarian; and by Catholicity is signified a rational tolerance of all minor differences, and a wholesome emphasis on New Testament fundamentals, faith in, love for, and obedience to Jesus Christ the Son of God—"truthing it in love," in other words—if this be the significance of the principal terms in the indictment, the Chronicler made up his mind a good while ago. Intensity is not of necessity sectarian enthusiasm, nor is Catholicity the equivalent of nothingness. Lord Macaulay said of one of the kings of England that he tolerated everybody's opinions because he had none of his own. The fire of a divine



passion and compassion falls not upon this kind of tolerance, nor upon the intolerance of the bigoted partisan. A man to be in earnest must have convictions, but these convictions to be effective in a thinking age, must be intelligent enough to make room for the convictions of others. The Christian Century is intensely catholic in its advocacy of New Testament truth.

### THROUGH CAR WINDOWS

When the leaves begin to fall, and the fulness and ripeness of autumn is in the air, when the rabbit scurries across the road and the saucy quail calls "Bob White!" in the yellow fields of corn, and still a bit later, "When the frost is on the pumpkin, and the fodder's in the shock," then I have an irresistible desire to be a farmer. Next to the delight of being a farmer at this golden season, comes the pleasure of visiting in the smaller cities and towns, preaching the Word, and looking into the face of Nature.

Chas. A. Young being detained by business in the west, wired me to fill an engagement for him at Polo, Ill., and preach for two or three weeks. The call seemed inopportune, but it was at least imperative. So as soon as I could pack my grip after my return from the Kansas convention, I boarded the Burlington train and pulled out on the Minneapolis line. Polo is one of the neatest, tidest towns in this or any other state, about 110 miles northwest from Chicago. The stranger cannot but be impressed with the uniform neatness of homes and streets. There are several mansions in the city, and the humblest home is surrounded with a carefully kept lawn, while great forest trees line the streets in every direction, and granitoid walks smooth the pilgrim's way.

There is only one little city I now recall that approaches Polo in respect of neatness and beauty, and that is Greeley, Colo. There again a shabby yard is scarcely to be found. Another capital feature; there are no saloons in Polo, and there never have been! A Carnegie library stands upon a slightly lot conveniently located, handsome and modern school buildings accost the eye, and a number of literary and social clubs minister to the aesthetic sense and meet the gregarious needs of the citizens. The town is also well churched. Indeed, some think over-churched, so when the enterprising district board sent Harold G. Monser here a year ago last January to hold a meeting and organize the Disciples of Christ, there was little enthusiasm among the few resident here, and more or less real opposition among our religious neighbors. But Mr. Monser worked prodigiously. He was his own janitor, renting the old Baptist church, that body had discontinued using, and for five weeks in severe weather he preached. The new society was ministered to for a time by Burl H. Sealock while he was a student in Chicago University, and after a term of study there he settled with them as their regular pastor.

There are fifty or more members, and they have the temper and spirit of Disciples indeed. They are quiet, earnest and devout. They understand the plea for New Testament Christianity and seek to illustrate it in their daily life. One would scarcely expect to hold a "big meeting" here, but a good meeting can

be held at least. A finer farming region than that which surrounds this little city of 2,100 souls it would be hard to find anywhere. And the tidiness aforementioned reaches out into the country. The farm houses are large and modern, and the lawns are as well kept as those in town. One retired farmer, my host, Mr. Thos. Faulders, said laughingly, "Yes, the town people caught it from the country!" By the way, L. T. Faulders, the energetic and successful pastor at Arcola, is a son of this man. Geo. A. Miller of Covington is another boy who grew up at the old Pine Creek church near town. If these and others are typical products of this region, it is fair still to expect great things in days to come.

Early settlers here were chiefly from Maryland and Pennsylvania. They were Methodists, Presbyterians and Dunkards, with hardly a Disciple among them. But the broad culture of the people, their delight in things intellectual and their thrift, combine to make what seems to be a most attractive field in which to urge the unadorned religion of the New Testament.

F. G. T.

Polo, Ill., Sept. 27.

### NOTES

"Man is incurably religious." Avowed unbelievers are rare. Since the death of Col. Ingersoll, there is not an infidel in America with brains enough to be known outside of his own township! This is an age of faith, not doubt. Preach and sing the gospel and yield your life to it, nothing fearing. God will give the increase.

May we suggest that preachers and churches begin now to look forward to a six weeks' course of study for the preacher next summer? This is half a quarter at any university, and sufficient time to justify the effort and the expense. We need learning, not ignorance; open-mindedness, not bigotry; thorough and diligent equipment for service in sacred things. The number of summer students is steadily increasing, "yet there is room." Look and plan ahead.

Disciples must remember that in the states where our cause is oldest it is yet young. There are open doors all through Kentucky, Missouri, Illinois, Iowa, Indiana and Ohio, which the leaders of State work are longing to enter, but cannot for want of funds. Every dollar of the \$11,000 contributed to State work in Illinois could be profitably spent in Chicago alone. The need is imperative. As soon as the churches have done their full duty toward Church Extension, State and City Missions must have the right of way. The impulse to give to this work is blended of religion and patriotism.

All over the broad land public schools are open again. Close relations should be established between the school and the home. As soon as possible, parents should become personally acquainted with the teachers of their children and extend them whatever courtesies they can; not to influence the teachers to partiality, but to show that appreciation is not wholly a lost art and to encourage these faithful servants of the State. After he reaches kindergarten age, the child is as much with the teacher as with the

mother, and far more than with the father. A sustained effort at co-operation will richly repay both teacher and parent.

Disciples have been misrepresented by well-meaning but ill-informed men, who in their teaching perverted the truth by exaggeration or by a wrong emphasis. It is part of the work of the preachers and churches to correct this as far as possible, and to demonstrate the genuineness of our profession in lives of stainless purity and abounding love. We must be on guard against the natural tendencies of the plea we make toward legalism and formalism. "Ye must be born again."

### VICTORY!

The quarter of a million dollars for foreign missions has been reached. This glad message will send a thrill of joy around the world. Our brethren in all lands have been in a state of anxious expectancy for months. Messages expressing profound interest have been received from Europe, Asia, Africa and Australia. Never has there been such deep and widespread concern in our home churches. The activity of the preachers and other leaders together with the generosity of friends has been without a parallel in our history. The office of the Foreign Society was the center of busy scenes during the closing days of the missionary year. We have never experienced anything like it before. The money poured in from every quarter. Many were inquiring how the battle was going. Others were asking for special news direct as soon as the books closed. A number expressed a willingness to help to make up any deficiency that might exist. Altogether the enthusiasm was so genuine and widespread as to make one rejoice in being identified with a campaign so worthy and successful. It has been a notable year. The victory is an all around one. Our brotherhood has never before been so stirred. Strong men have given themselves to the mission fields, wealthy men have given of their abundance, the poor have given out of their penury, and editors and ministers have pressed the claims of the heathen world upon the hearts and consciences of the churches. God has touched anew the hearts of our people. We all rejoice together. The gain in the receipts is about \$42,000, the largest ever before made in our thirty years' history. This gain is equal to about one-half the total receipts ten years ago. For full and detailed information read the annual report soon to appear.

We have come to a new era. Our people are restless for larger things. Their outlook is world-wide; their purpose is all-embracing, to every nation and people and tribe. Their message is a universal one. The methods, the standards, and the hopes of the past will not meet their plans and ambitions for the present nor for the future.

A new mark has been suggested for the new missionary year beginning October 1st. It is nothing less than \$300,000 for foreign missions by September 30, 1906. This then is our new slogan. We turn our faces to the sunrise of this new and larger task. Ring out the new watchword! On to victory and the world's evangelization!

Cincinnati, O.

F. M. Rains.

# Steps Toward Unity

Herbert L. Willett

One of the features of the new era whose coming may already be discerned, will be the larger unity of the people of God. The present divided state of the church cannot be permanent or even long continued. The best voices in every communion of the church are lifted in deprecation of the existing evils of sectarianism, and in prayer that the Savior's petition for the oneness of his people may come to large realization. It is easy to see how the divisions have come. They were the result of that swing away from the uniformity and tyranny of the Roman church, to which any degree of dissension was preferable. When once the process of division had begun, it was well-nigh impossible to check it, with the dominant spirit of freedom prevailing in Protestant ranks. But it may be hoped that this tendency has had its day, and that it will soon cease to be. It is too late in the era of progress to plead against sectarianism. Two decades ago such a plea was needed. Now men are duly asking the way to the larger unity. Nor have the various denominations been slow to set forth their respective programs for the realization of this end. One denomination proposes the acceptance of papal headship by all sections of the church, and the question is solved; another suggests that all come under the wing of the apostolic succession; another still submits its creed as a means of unification; a fourth prescribes baptism by immersion; and perhaps there are others. It is easy to see that upon none of these points is there sufficient agreement to secure unity.

There are three distinctive features of our church life which must be considered in such an attempt. First, creed; second, ritual; third, organization.

1. It is most interesting to observe that while the Christian world is at one on the great essentials of apostolic Christianity, not one of the historic creeds has been simple enough to form a common basis of fellowship. The history of creeds is the history of division. Almost without exception they have had their birth as fulminations against contrary opinions. The creed of Nice was launched against Arianism; that of Trent against Protestantism; that of Westminster against Armenianism; the 39 articles of the Church of England against the Romanists and the Independents; and the American creeds for the most part against Unitarians and Universalists. It is not strange, therefore, that no considerable body of people are ever able to unite on any creed that affirms more than did the apostolic confession of loyalty to Jesus Christ. Even the so-called "Apostles' Creed," while widely used as a general and venerable summary of the things most commonly received would not meet the demands of any large element in the church as a subscriptional formula. No creed basis can ever be other than divisive which goes further than the primitive creed. In the earliest days of the church the creed test was never applied beyond that central truth of the Lordship of Jesus.

2. No system of church organization or government can ever be made essential to a united Christendom, nor can any communion of Christians be persuaded, off hand, to abandon a time-honored method of administration. Nor

indeed is this necessary. For the most part church government grows out of political environment. The papacy is a landmark reminding one of a time when autocratic power was the ideal. The episcopacy with its hierarchy is only a slight modification of the same idea. Presbyterianism and Congregationalism are the growths of Protestant and republican soil. They need wage no war against the monarchical principle in church government. The spirit of the age is accomplishing that purpose with inexorable certainty.

3. Again, on the form of worship, there need be no attempt at unification. What two churches of the same communion have the same identical rubric? And this at once suggests the consideration that there must be the largest freedom in the church of the future. The Protestant principle of liberty has come to abide. It is probable that the church, in its larger unity, will extend hospitality to widely varying and even seemingly antagonistic views. One may safely say that in the church of the future, nay, indeed, in any particular congregation, there will appear dwelling in harmony sentiments as widely differing as the acceptance of the doctrine of sovereignty by one and of entire human freedom by another, of transcendence and immanence; of the unity, and the trinity of the God-head; of the humanity and the divinity of Christ; of the freedom of the individual and the authority of the church; of individualism and social solidarity; of reason, and faith; of science and theology; of miracle and law; of culture and piety; of the perfect authority of the Bible and yet the perfect right of Biblical criticism. These seeming antagonisms, the least of which a century ago would have divided churches, are witnessed in the same congregations to-day. It is possible to perceive how many of these opinions might go the length of denial of essential Christian truth. But at the same time it is clear that not one of them, properly emphasized, is inconsistent with the fundamental elements of the faith.

In the future they will be seen to be not antagonisms, but as complementary sides of the same truths, and all will find their synthesis in the person of Christ and perhaps this may teach the lesson that there has never been a heresy in the church without its basis of truth, which, rightly emphasized by the church, would have made a separate movement unnecessary and impossible.

The unity of the church will be spiritual, not formal. The historic contributions of the denominations will not be lost, but will become a common possession. And is this not true increasingly to-day? The prophets of the church are the exclusive possession of no denomination. All that was best in St. Francis, Savonarola, Luther, Calvin, Knox, Robinson, Williams, Wesley, Robertson, Newman, Bushnell, Campbell, Beecher and Brooks belongs to all. What the form of that church shall be no man can say. But when the Spirit of union has come he may be trusted to form for himself a body and a service in which no essential element of our present widely various Christianity shall be lost.

One cannot help feeling that if Episcopalians would distinguish as does scripture between the priestly and the prophetic functions, and invite to their pulpits, as Dr. Perown has done in Britain, men outside the circle of the apostolic succession, but whose ministry has been clearly marked by apostolic success, a long step toward unity would be taken. If Baptists would make the memorial supper as open and hospitable as did the Master, another barrier would fall. If Congregationalists, Presbyterians and other pedo-baptists would substitute some other form of infant consecration for baptism, it would seem that still more rapid approaches could be made to the unity of the Spirit in the bond of peace. And as for the Disciples, they need to find a method by which they can maintain the integrity of the immersed church membership, while at the same time they welcome to co-operating membership in the congregation those who are at one with them in all matters save their views on baptism and who must be permitted to accept the same responsibility in regard to this ordinance as they do at the Lord's Supper.

But none of these concessions to the spirit of fraternity can accomplish more than a part of that task of unification which is before the church. It is only as Christians work together at the common tasks of the kingdom that their animosities disappear and their appreciation of each other grows. Christian union will come not so much by the consolidation of denominations as by individual congregations breaking away from denominational fetters and uniting with each other in love and service. Meantime all efforts and agencies which promote good will and co-operation among Christians should be eagerly undertaken and pushed to helpful results. Unity comes not by platforms and conventions, but by working together. In so far as we are true Christians we are united already. It but remains to perfect the unity of the Spirit in the bond of peace.

## CINCINNATI EVANGELISTIC CAMPAIGN

The great Cincinnati evangelistic campaign begins next Sunday, Oct. 8th. The evangelists are to be on the field this week and will conduct preparatory services. The committee in charge is making large plans for a great in-gathering and strengthening to the churches. The ministers who are to assist the local pastors include some of our best known evangelists and pulpit speakers. The Cincinnati and neighboring churches follow, with the names of pastors and evangelists who are to assist:

Richmond St.—Howard Crambley, Milo Atkinson.  
Dayton Bellevue—W. F. Smith, E. K. Edwards, Bedford, Ind.  
Cathage—Chas. M. Fillmore, J. L. Thompson, Peru, Ind.  
North Side—Justin N. Green, Jas. Small.  
Covington First—Geo. A. Miller, J. H. Gilliland.  
Lockland—W. G. Loucks, W. M. Gard.  
Newport—Chas. L. Garrison, E. W. Elliott.  
Lockland (Col.)—W. H. Dickerson, M. F. Robinson.  
Nadwood—Jos. D. Armisted, H. D. Smith.  
Ludlow—J. W. Moody, J. J. Taylor.  
Central—J. L. Hill, W. H. Pinkerton.  
Madisonville—W. H. Salyer, H. C. Rowen.  
Fourth St. Covington—J. W. Hagin, S. D. Dutcher.  
Latonia—H. C. Runyan, Edgar Riley.  
Evanston—A. M. Harvout, Claude E. Hill.  
N. Fairmount—Arthur Sebastian, Chas. Sebastian.  
Miamitown—J. A. Roberts, J. A. Roberts.



# How Not to Promote Union

## A Minister

A minister reported not long ago that he had been called to visit a Christian church in a certain city to consider the pastorate, and that on his arrival he found the church meeting every evening in an effort to promote a revival service, while at the same time the thirteen other churches of the place were engaged in union evangelistic services. He made careful inquiry, and found that the Disciples had received an urgent invitation to join in the evangelistic campaign, but that under the impression that they could not be true to the plea which they advocated and at the same time unite with "the sects" they had not only declined to co-operate, but had undertaken a counter attraction of their own.

This is one of the pathetic instances that blot the fair name of this brotherhood wherever happenings of this sort take place. It might not be considered so wholly unexpected an event if the representatives of some denominations were to take this sectarian and hostile attitude. Perhaps on account of their special training the Lutherans might in similar circumstances decline to co-operate in evangelistic services, and nothing be said. The same might be said of the Episcopalians, who generally prefer to pursue their own plans without regard to other Christian bodies. There are certain other denominations, such as the Plymouth Brethren, German Baptists, and the Adventists who would not surprise any one by refusal to co-operate in an evangelistic campaign. Their attitude is that of uncompromising adherence to the belief that they alone are right on questions of doctrine and practice, and that no other people can fairly claim the title of Christian. But these ideas are so foreign to the plea and spirit of the Disciples that an actual instance of this sort becomes both humorous and instructive. What impression could possibly be made upon a community where the Disciples assume such an attitude of unbrotherliness and egotism? How is it possible for them to secure serious consideration for the claims of Christian union advocated by them?

It is not to be questioned that the conduct of many revivals is highly objectionable to members of the Christian church. Often the preaching and methods of procedure depart so far from the apostolic precedent that they can receive little approval from our people; but this we believe is the case far less frequently now than formerly, though we are willing to concede that it sometimes happens in such forms as to make co-operation exceedingly trying. None the less, even in these extreme cases we believe that everything is lost and nothing gained by the attitude of aversion and hostility. It is certain that whatever chance for testimony the Disciples might have through co-operation, is lost through refusal. More than this, the practices which are considered unscriptural have no protest made against them. At least no protest is made in any effective way, because the protestors have abandoned their own adequate right of speech on the occasion by refusing to perform the simple duty of the hour. And again, the Disciples thus acting make themselves a laughing-stock to all who consider for a moment their claim to be the representatives of the simple Gospel of Christ and of the efforts to secure Christian unity.

It is apparent that many of our people have some distance to go yet before they are willing to face the actual conditions necessary to secure Christian union. They are quite willing to advocate Christian union so long as it amounts to the absorption of their religious neighbors, but not upon any other conditions. They say, "We do not demand that other people come to us, we only demand that they come to Christ." But underneath this statement is the covert assumption that the Disciples already occupy the central position to which the Christian world must come if it is to find the unity for which Jesus prayed. While we believe with unwavering faith that the efforts made by the fathers were in the right direction and the best that could be made in the circumstances, and that the position of the Disciples is the nearest approach attempted to a solution of the vexed question of Christian union, we still believe that the most outstanding difficulty is not in the matter of creed or organization or form of service, but in the matter of Christian fellowship which must pervade the people of God before any incorporating union can be for a moment considered. To advocate Christian union merely in the hope that the denominations are coming to our point of view is to keep ourselves in the attitude of a sect to the end of the chapter. The union for which the apostles labored will not come in that way. It will only come by discerning the essential Christian character of those who follow Christ as best they know, and who seek to find under his leadership the right life and the true service.

Allusion was made recently by us to the interesting and stimulating series of articles from the pen of Prof. Amos R. Wells in the Christian Endeavor World. His contention is that the denominations must assume toward each other the attitude of individual followers of Jesus, and as such must learn to love each other and to bear each other's burdens. Thus only can they ever fulfill the law of Christ. He does not surprise us when he says that many people have regarded him as mad when he advocated such revolutionary procedure. He continues:

"Nevertheless, mad or not, I believe that some glad day, when the Baptist foreign missionary society faces a deficit, the Methodists will take special collections in all their churches to make that deficit good. When the Presbyterians hear of a Methodist home mission school out in Idaho that is likely to be abandoned for lack of funds, they will make an appropriation for it. When the Episcopalians learn that the denominational newspaper of the Quakers is inadequately supported, they will get up clubs for it. When the Baptists see that a Congregational college needs an endowment, they will furnish it. When statistics show a falling off in additions to Presbyterian churches, the Disciples will institute a canvass on their behalf."

Do we believe in Christian unity sufficiently to take such a stand, should the occasion arise? This is precisely the question which the Disciples of Christ must face if they propose to succeed with their campaign for Christian union. They will surrender nothing of their adherence to apostolic teaching, or of their

loyalty to Christ, but they will learn, as many have already done, how loyal is the spirit of large numbers of those whom they have hastily and thoughtlessly called "the sects." To learn by co-operation in Christian work how noble, self-sacrificing, disinterested and Christ-like our religious neighbors are is one of the great steps toward such a union as will realize New Testament ideals.

## ONE WE LOVE

The following address was delivered at the Kansas State Convention by Morse Salisbury, a six-year-old junior. We are glad to present this capital address, also the picture of the youthful orator whose earnest words and manner of presenting them, thrilled the assembly.

I want to tell you about Mrs. Menzies. We Kansas Juniors all love her, for she



MORSE SALISBURY  
Six Years Old Eldorado, Kansas

is our very own missionary and we work each year to raise money to support her over in India. And while we cannot go over to India to tell the poor little heathen children of the dear Jesus, if we are willing to save our nickels and dimes and not spend them for candy and things we want, when we have saved \$1.65 it will support Mrs. Menzies one day in India and be just the same as though we were telling the people about Jesus.

Mrs. Menzies was born in a little log house on the prairies of sunny Kansas. When she was just a little girl she was traveling with her parents in a covered wagon and one day, for the first time, she saw a squaw with her papoose strapped on a board and carrying it on her back. This looked so uncomfortable for the baby that Mrs. Menzies thought she would take seventy-five cents she had saved to buy a doll and buy the Indian baby and take care of it. The squaw took the money, but also kept the baby, and Mrs. Menzies went back to the wagon and cried herself to sleep. This was the first missionary work she ever did.

She gave her heart to Jesus when she was young. She married Mr. Walter Menzies, who was a preacher, and they both loved Jesus so much and felt so sorry for the poor people in India who do not know about him that five years ago they offered to go and tell the people about him. So they are now in India teaching the people about Jesus and we must do all we can to help them by saving pennies, nickels and dimes for their support, and not forget to ask our dear Jesus to bless and help them.



## Among the New Books

**Outline Studies in the Life of Christ.** By D. R. Dungan, Des Moines, Ia. The Christian Union, 1905. Pamphlet.  
A list of events in Jesus' life, with notes on the order adopted.

**Life of George R. Smith, Founder of Sedalia, Mo.** By S. B. Harding, Sedalia, Mo. Pp. 391.

In this tasteful volume Mrs. M. E. Smith and Mrs. S. E. Cotton, for many years prominent members of the Christian church in Sedalia, have gathered the memoirs of their father. It is a work of affection, and covers an interesting period in state and national events. The final form of the work is due to Prof. Harding, of Indiana University.

**Primer on Teaching,** by John Adams, with Introduction and Notes by Henry F. Cope, Chicago. (The Sunday School Supply Co., 1905). Pp. 129. Paper, 25c net.

An admirable manual for Sunday school teachers. It deals briefly and helpfully with the important subjects of child-nature, ideas and their relations, class management, the teacher's use of language, method in teaching, the Socratic method, questions and answers, and illustration. The introduction is supplied by Henry F. Cope, teacher-training secretary of the Cook County Sunday School Association.

**The Expositor's Bible. Index Volume.** New York: A. C. Armstrong & Son, 1905. Pp. 312. \$1.50.

The Expositor's Bible is perhaps the most popular of all the commentaries upon the Bible. Not so ambitious as the International Critical Commentary, but more elaborate than the Cambridge Bible, it presents some exceedingly attractive and helpful volumes. To the books making up this series, S. G. Ayres, the librarian of Drew Seminary, has prepared a very full and satisfactory index, which will greatly aid the student in his use of the work. To this final volume Dr. W. Robertson Nicoll, the editor of the work, contributes a general preface, and Professors W. H. Bennett and W. F. Adeney give outline articles on the present aspects and recent phases of Old and New Testament criticism and literature. The book is a valuable finale to a useful series.

**The Holy Spirit.** By J. H. Garrison, LL. D. St. Louis: The Christian Publishing Co. 1905, pp., 211. \$1.00.

Dr. Garrison never writes to better purpose nor with more awareness than when dealing with the high themes of the Christian faith. His little devotional volumes are among the best to be had, and quite the best ever produced among the Disciples. The present volume has similar characteristics. It is a strong and helpful statement of a great theme. The charge that the churches of this brotherhood are not interested in the Holy Spirit might have been answered by Dr. Richardson's work and the prominent place it attained. Yet it was essentially a polemic against what the author believed to be the false teaching on the subject. Dr. Garrison's book is rather a

plea for the study of the theme and the enjoyment of the life of the spirit.

The viewpoint is essentially modern. Many of the earlier opinions, some of which were crass to a degree, are considered and rejected. Yet the author has not forgotten the rock from which he was hewed, as several thrusts at the "positions of the sects" indicate. Most of the presentation is fairly familiar to readers of recent theological literature. Such topics as the work of the Spirit in inspiration and conversion; his relation to Christians and to Jesus, and Christian perfection, are helpfully treated.

But there is a constant tendency today to eliminate the Holy Spirit from the categories of religion, and to regard the references to the subject as figures of speech. We should like to have seen Dr. Garrison deal more satisfactorily with this phase of the subject. What is the origin of the idea in the Bible? What is its development in the Old Testament? How did the prophets distinguish between the spirit and God, if indeed they made any distinction? These and many other questions lie back of the presentation here given, and yet ought not to be ignored. The least satisfactory chapter is the one on spiritual gifts. The subject is left quite too indefinite at the very point where not a little light might have been thrown on New Testament ideas. The closing chapter on Christian union and the Holy Spirit leaves nothing to be desired. It is far the best in the book. And of the work as a whole it is perhaps sufficient praise to say that where the treatment of the subject seems least complete the author's faith and abiding trust in the Spirit of Truth carry conviction to even the doubting mind.

It is a fact of interest to Disciples that the book, "The Church of Christ, by a Layman," noticed in this department last week, was written by Thomas W. Phillips, of Newcastle, Pa., one of the most public spirited men in the brotherhood. This fact will lend new interest to the reading of the book.

**Das Amulett.** Edited by C. C. Glascock, New York. The American Book Company; pp. 165. Price, 35c.

This interesting novelette by Meyer is put into its present form with an introduction, notes and vocabulary, for American students. The story has an interesting background dealing with the period of St. Bartholomew. It is not only well adapted for class-room work, but for ordinary reading by those wishing a good German story.

**The Awakening in Wales and Some of the Hidden Springs,** by Mrs. Jessie Penn-Lewis. Chicago: Revell Co. Pp. 85; 25c.

This remarkable revival as described by Mrs. Penn-Lewis evidences that the church can respond to the power that it does not possess but was in full possession of Jesus and the Apostles. A blighting apathy pervaded all Wales. An awakening was passionately sought by many individuals and groups. Bible study and hymns prepared the way. No machinery nor program is manifest except Evan Roberts' exhortation to immediate faith, repentance, confession and obedience. Testimony, prayer, song and preaching are employed indiscriminately. All classes all over Wales are converted.

The pre-eminent characteristic is personal spiritual touch with God unservedly and direct.

SHERMAN HILL.

Paloa, Kan.

### PARAGRAPHS FROM RECENT BOOKS

"I owe my conversion simply to the reading of a book. A book? Yes, an old, homely-looking book, modest as nature and as natural as it; a book that has a workaday and unassuming look, like the sun that warms us, like the bread that nourishes us, a book that seems to us as familiar and as full of kindly blessing as the old grandmother who reads daily in it with dear trembling lips and with spectacles on her nose. And the book is called quite shortly—the Book—the Bible."—Heinrich Heine.

"Luther did not accept the Gospel because it was written in a book he believed to be inspired, or canonical, or the Word of God; but he accepted it because it brought new life to his spirit and proved itself to be from God. He did not accept Christ because he had first of all accepted the Scriptures, but he accepted the Scriptures because they testified of a Christ he felt constrained to accept. In short, it is the truth which the Scriptures contain which certify him that they are the Word of God; it is not his belief that they are the Word of God which certifies him of the truth they contain. The proclamation of God's grace quickening a new life within him convinced him this proclamation was from God."—Marcus Dods, "The Bible, Its Origin and Nature."

### OCTOBER MAGAZINES

Ainslee's for October brings the magazine down near the end of the year with a table of contents that promises a climax to an unusually successful twelve months. It begins a new serial, "The Warreners," by Marie Van Vorst, a typical humorous story by Joseph C. Lincoln, and equally good tales by Lucia Chamberlain, H. F. Provost Battersby, Mrs. Wilson Woodrow, Mary H. Vorse, Beatrice Hanscom, Grace MacGowan Cooke and Anne O'Hagan.

The Popular Magazine for October contains stories by the authors of such well-known books as "Captain Kettle," "Sinful Peck," "Terence O'Rourke, Gentleman Adventurer," "The Van Suyden Sapphires," and "The Grafters." Cutcliffe Hyne's new series, "The Trials of Commander McTurk," has an American naval officer for its hero, and from present indications he will prove even more popular with the American reading public than his famous predecessor, Captain Kettle.

Booth Tarkington, W. W. Jacobs, Alfred Henry Lewis, Edwin Lefevre, James L. Ford, Ambrose Bierce and Herbert Quick are contributors to the October Cosmopolitan—an unusually large number of prominent names for a popular magazine. The entire issue is well worth reading, and the illustrations are attractive, being contributed by Will Owens, famous in England for his character work; W. L. Jacobs, Frank Tenney Johnson, Orson Lowell, Frank Verbeck, Philipps Ward, Henry Raleigh, F. T. Richards and Seymour M. Stone.

# Closing Day in Kansas State Convention

F. W. Emerson

The closing day began with devotions by Lee H. Barnum of Caldwell and addresses given by Bro. Corey of the F. C. M. S. and Bro. Muckley of the Church Extension Board. These addresses were full of fire and stirred the convention. Bro. Corey was greeted with applause when he stated that the Foreign Society only lacked \$10,000 of having reached the long hoped-for half million.

In the business session Supt. Lowe and the treasurer made their reports from which we glean the following: Workers, 28; days, 3,470; sermons and addresses, 1,673; Bible schools addressed, 50; protracted meetings held by board, 43; churches organized, 5; Bible schools organized, 4; C. W. B. M. auxiliaries organized, 10; Endeavor societies organized, 10; Junior societies organized, 9; business meetings conducted, 47; places visited by workers, 220; dedications, 4; amount raised for Kansas missions, \$5,831.19, amount raised for local work, \$4,008.50, total, \$9,839.69; additions, 1,175; pastors located, 24. Over 40,000 pieces of mail were sent out from the office at Topeka.

The superintendent's personal report shows the following: Days, 365; sermons, 143; churches visited, 121; miles traveled, 13,000; ministers ordained, 2; conventions attended, 10; money raised in the field for Kansas missions, \$1,506.49. All this in addition to the onerous and heavy work of the office.

All the committee reports had an optimistic tone and comprehended larger plans for the coming year.

The new officers selected were: President, F. E. Mallory of Topeka; vice president, W. C. Payne of Lawrence; secretary, O. N. Roth, Argentine; auditor, J. W. Going, Topeka. Members of board: C. A. Finch, Topeka; C. L. Milton, Lawrence; W. A. Parker, Emporia; Judge J. N. Hamaker, Wichita; F. H. Bentley, N. Topeka.

The jubilee committee appointed to arrange for the proper observance of the 50th anniversary of the K. C. M. S. recommended an enlargement of the work. That offerings be increased by the jubilee year (1908) to \$10,000 annually for state mission work. That a beginning for a permanent fund be inaugurated. (This was started at this convention by the giving of an annuity of \$500 by John Graves of Effingham.) That more attention be paid to the church auxiliaries, the Bible school, C. E., Junior and the C. W. B. M. That the Bible chair hall at Lawrence be completed and paid for before that time. That homeless congregations be housed, debts paid and churches that are pastorless be supplied. The recommendations of the committee on future work embraced an additional state evangelist, the employment of a state Sunday school superintendent, a redistricting of the state and the publication of a state year book. The committee on resolutions presented a report in which the local Disciples and the people of the town were thanked for their hospitality. Also the outside helpers who enlivened the program by their presence and speeches came in for their share of thanks. The American Tract and Bible Society and the Kansas Society for the Friendless received favorable notice, while the facility with which executive officers in Kansas escape the

work necessary to a just enforcement of law was severely condemned.

The discussion of Kansas needs, led by D. Y. Donaldson of Hutchison, was perhaps the most profitable time of the entire convention so far as future work is concerned. The needs brought out in the discussion were organization, consecration, sense and cents.

Dr. Moore delivered the closing address of the convention Thursday evening. The spirit of enlargement seemed to permeate everything. The desire for greater things, the conception of greater work and the confidence of greater achievement.

Yates Center, Kans.

## PERSONAL MENTION

### HEARD AT THE BOOK STAND.

R. H. Tanksley of Humboldt closed a meeting Sept. 10th in which he was assisted by J. J. Setliff and V. E. Ride-nour. Both the evangelist and pastor were called away more than once during the meeting, a street fair and other things hindered, but they closed with 25 additions, 13 by confession. Fifty-two have been added during the year, and Mr. Tanksley has been called for an indefinite time.

F. H. Schmitt, Girard, will be assisted in a meeting by E. W. Brickert and wife, to begin Oct. 1st.

W. L. Ennefer, formerly of Kansas, is now with the church at Moline, Kansas.

The church at Augusta will spend \$3,500 in enlargements and improvements. They have recently finished a parsonage. Sherman Hill of Paola will assist C. H. Brown in a meeting at Harper, beginning Oct. 15.

T. W. DeDaven, a member of Central, Wichita, and principal of the Commercial College there, was an interested delegate. He has taken four years' work with the American Institute of Sacred Literature.

The new church at Parsons, Kansas, will be completed about Jan. 1st.

Howard is without a pastor. Dr. J. L. Hays is the correspondent.

Hugh Lomax and wife are recent acquisitions from Nebraska. They are at Highland and will be assisted in a meeting by J. Will Walters, commencing Nov. 8th. The new church will be dedicated about Nov. 5th.

F. W. Emerson is pushing things at Yates Center. He is organizing a men's league, auxiliary to the national association, with additional local features. There are two classes of members—active and guest.

D. Y. Donaldson is doing a really missionary work under the state board. He was last at Lebo, for two weeks, setting things in order. There were 16 accessions, 8 by baptism.

P. E. Hawkins has been three months with the church at Kensington. He gives half time to Agra. E. H. H. Gates, the cowboy evangelist, will hold a meeting for him the last of October.

Elmer Ward Cole will be helped in a meeting at Hutchinson by James Small in February. The church is figuring on improvements, including a pipe organ.

F. W. Emerson has been a subscriber to the Christian Century since its second year in Des Moines, when it was known as the Oracle.

The church at Douglass is looking for a preacher. J. B. Basket and D. F. Farnsworth are the correspondents.

A. D. Roberts and J. W. Graves, Douglass, were among the business men present. They are staunch Disciples.

C. R. Noe, Leon, was an editor for twenty years.

W. M. Berkeley and wife are beginning the second year at Marion. They will hold their own meeting in October.

David H. Shields, the minister-mayor of Salina, was kept at home by municipal business.

Miss Althea Hammer of Reece, a young artist in black and white, was present. Her work is full of promise.

R. H. Waggner delivered a stirring speech on "Source of Our Ministry."

Miss Louie Bagley's paper was read by Mrs. Mary Lytle.

F. E. Mallory ties most of the double bowknots in Topeka. That is one of the fruits of his twelve years' stay.

Rev. Mr. Fredenhagen said salvation must be fourfold, economic, civil, social and spiritual.

C. C. Peck of Arkansas City is getting ready to pay off an old church debt.

The El Dorado Junior society, over 100 strong, was superintended by Mrs. Lou Pew for two years. Mrs. C. M. Salisbury is a worthy successor.

W. H. Betz, in the implement and buggy business in El Dorado, devotes all his spare time to Bible School and Endeavor.

George Carter is preaching at Shaw, Galesburg and Leanna. He will close at Leanna Dec. 1st. Having been educated in part for the Roman Catholic priesthood, he has many interesting experiences, and is equipped for splendid work.

Miss Mary Van Arsdall of Howard, Kansas, did not miss a single session.

The church at Wellington wants a preacher, a good one, and will respond generously to his support. There are 270 members that can be counted on, while the enrollment runs beyond that number.

W. S. Lowe has the state work on his heart. He is ably assisted by his talented wife.

Howard C. Rash is one of the Nestors of the Kansas brotherhood. He is a splendid executive, and ought to return to the associated work as soon as business engagements will permit.

Clifton Rash of Salina had to leave Drake on account of his eyes. He rendered valuable assistance at the Christian Century booth, and will some day be an honored minister, if health permits.

Christian union will never come by mechanical adjustment. It will not be helped forward by a belligerent attitude of any church. It must be vital; it must be a growth. The great agent of union is the Holy Spirit. It is scarcely becoming in a people to plead for union of other denominations, when they cannot maintain it among themselves. Suspicion, innuendo, ridicule, and direct and vicious attack of brethren are works of the flesh and a sufficient condemnation of those who do such things.



D. R. DUNGAN

## Christian Century Pulpit

### HOW SHALL WE SUSTAIN THE GOSPEL IN THE CITIES? \*

D. R. Dungan

Another valiant character that the Disciples, as a people, always delight to honor is D. R. Dungan now associated with our Educational work at Drake University, and for many years one of our leading preachers and teachers. He is the author of a number of books, one of which, "On the Rock," has had an exceptionally large sale. We are glad to present these extracts from one of Dr. Dungan's great sermons.

For several reasons the apostles went to the cities rather than into country localities. So did the Master during his ministry, go into the cities and villages for the same reasons. (1) Because of the savage condition of society, the people lived much in the villages and towns for protection. Hence these were the places where they could find people to hear them. (2) The Jewish synagogues were there, and audiences gathered there once a week to worship. As Jews they could speak to them from their own Scriptures concerning the Christ. (3) It was much easier to reach the country localities from the city than to reach the city from country localities. Hence they aimed to establish the cause in these marts of trade, and make them the basis of supplies while carrying the gospel into the rural districts. The wisdom of this procedure is apparent to every one.

All these reasons, however, do not now exist for this plan of operations. People and places of meeting are now to be found in the country. If the numbers are not so great, and if some of the facilities are not present, still the opportunities are good to spread the gospel by going there. Yet, as life increases, the cities grow in numbers much more rapidly than the country. And, though the temptations to sin are much greater, though the devil uses some of our great cities as his headquarters, still it is our duty to preach there the gospel. Many things may be found to hinder our work which do not withstand us in other places. But for all that we must go there and preach the gospel. Not only so, but the influences of these places where humanity congregates, are carried throughout the whole country, and unless we shall conquer the cities, they will conquer us.

As a religious body we have not done much work yet in the cities. Many of our pioneers were not prepared for that work. The country yielded to them much more easily, and hence they directed their energies to the rural districts. I do not find fault with this management. Indeed, considering the times and our forces, I think that it was wise. But whatever may have been the duties and necessities of the past, it must be conceded that it is now incumbent upon us to carry the gospel into the great centers of trade and life. The efforts we have made to do this have not been, in the highest sense, encouraging, and it is now our duty, if possible, to discover the elements of weakness in our work, as

\*The complete sermon from which this article is abridged is published in a volume entitled "Missouri Christian Lectures." The book is bound in cloth and contains 12 other strong sermons, and will be sent post-paid upon receipt of 75 cents.

well as the features of strength, that we may remove the one and help the other. We have sometimes felt disposed to blame our pioneers for not accomplishing more in the great highways of human life than they did. And many yet seem to stand in doubt of the adaptability of the plea of the restoration to the people in our cities. But it should be remembered that we had but few men and but little means to work with. With these facts before us we can easily excuse them for going where the work would have the greatest immediate effect for good. I can think of several things which have hindered our success in the cities; some of which can be removed.

1st. One of the things that has prevented our success in city work, has been the want of missionary support till the work would be self-sustaining. We sometimes compare ourselves with other religious bodies who began in some city the same time that we did. And as we find that they have increased much more rapidly than we have, we hastily conclude that cities are not the places for us to work, or that we have not the kind of men that are needed to do that work. We forget that these bodies have had missionary support, and that the few men among us who undertook this work were without such support. It takes a long time to arrest the attention of the people of a large city and produce any change in the religious faith of any considerable number of persons. The idea of mission work had hardly then occurred to us. Hence the few men among us who were disposed to do that kind of work did not have the support which they needed, and on that account no large measure of success was realized.

2d. We must remember, too, that it is but a little while since we became orthodox. Before that we were something like the Mormons, or Sandemanians: a set of crude errorists, only to be despised by those who had grown too large and lived too long to have their evangelism called in question. Houses were not then open to us, and our places of worship were not to be visited by those of any other ecclesiastical fold. We were supposed to spread some sort of spiritual distemper, and were to be quarantined and fenced against by all the faithful in Israel.

In the small towns and villages and country localities this public and private proscription did us as much good as harm; many times it did more. The people had but one place to go, and therefore they were permitted to hear both sides. Our plea was so evidently right, that those who heard it under these circumstances were disposed to accept of it. But in the cities it was not so. All the people had places to go,

and there were plenty of pastors to see that they went where they belonged. This kept us from a hearing, without which it was impossible to convert the people. We have no particular right to complain. Every new truth has been treated in the same way. Any truth which opposes long-standing customs and religious forms will meet with the same treatment. But we have passed through the period of misapprehension and consequent misstatement; we have nearly passed the lines of battle with our religious neighbors. They are exceedingly tired of the contest, and wish us to accept of their friendship.

3d. One thing which now hinders our success in city work is the pride which is so common everywhere. There are many who prefer to be associated with those who have long been known to the world, and whose names will give them position and standing in the world. Such persons will leave us in a city where we have but a few members, or where we are poor or but little known. They go out from us because they were not of us. They would follow in good report, but not in evil. But as it is to their advantage in this respect to be numbered somewhere else, they go. As Israel sighed for the flesh pots of Egypt, so do these turn ever to the vanities of this world.

4th. Others are attracted by the splendid buildings or the gorgeous ritual.

Services which are mysterious and incomprehensible are gracious in their sight. Cardinal colors, caps and crowns, crosses and gowns, have in them a sanctity for those who worship only with their eyes and ears. As to doing the will of the Lord, or humbling themselves under the mighty hand of God, it has not occurred to them. Their religion comes altogether by impressions. It is "the impressive service" for which they clamor. They would be willing to be swept up to glory, to be carried away on a chariot of fire, but as to toiling and serving to secure a home in heaven, it has never once entered their minds. They find many in the cities who are like themselves, who glory in appearance, but not in heart.

5th. Very many persons are carried away with numbers. They care much less for quality than for quantity. Give them the large church and they are happy. If there are but few disciples in the city they will never make themselves known. They prefer the broad road where the thousands walk, to the narrow way that shows but few travelers. If there is a revival and everybody joins, they will do like the rest. They are light persons and are easily carried about with every wind of doctrine. Indeed, they are not particular about any



doctrine, for one is about the same to each as for another.

6th. The worship of the preacher is a great hindrance to the worship of God. As a people, we are entirely free from this species of idolatry. Indeed, we have become so alarmed at it in others that we have gone to an opposite extreme, and our preachers are left without that support before the people which they ought to have. We have men whose influence for good is crippled in the city for the want of outspoken commendation on the part of the membership. And yet we are troubled with the same natural weakness that afflicts our neighbors; we, too, want a popular preacher. They may not assist in getting the crowd, they may say no encouraging word to him, nor anything to the people for him, but they will readily measure his ability to do good by the number who go to hear him.

7th. Scarcely any one thing to-day so hinders the success of truth in winning souls to Christ as this sinful delinquency of our churches in failing to meet the sin of the age and to remove it from their lines. We may condemn the world as we please for its false logic in looking only from the standpoint of these hypocrites, but the truth is, they regard the spirit of the church as equal to the characters of these men who are retained in the fellowship. Then again, because of our unwillingness sometimes to furnish a religious home to persons who do not live the truth, many leave us and go to those places where there is greater toleration for bad living.

8th. If one will only examine the churches in our large towns he will find that there are very few young men who are in their fellowship. In many of our cities, if we should uncover the churches at 8 p. m. on the Lord's day we would not find in them half as many young men as we could find by visiting the saloons of that city at the same hour. The law may prohibit the saloon keepers from selling on that day, but they care nothing for that prohibition. Saloons that are able to evade the law will continue to sell, whatever may be the ruin wrought.

At our homes there are as many boys as girls; in our public schools the sexes are about equally divided, but in our churches there are nearly three women to one man. This is largely accounted for by the temptation constantly before the young men. They are ensnared in their early life, thrown into vitiating society, and either dragged down to hell by a direct route, or so spiritually maimed as to be worth nothing religiously while they live. If these could be saved from drunkenness, from the society of drinkers and all the consequences of the evil associations connected therewith, they would be church members. They would not only be in the church, but would constitute largely the working force of the church. Satan has done nothing in all the ages indicative of greater shrewdness than in his successful manipulations of the political forces by which the saloons are maintained. We flatter ourselves that our children are at least safe from these snares until they have reached their majority. This is a great delusion. A large committee of searchers in one day, Sunday at that, found 30,000 minors in the saloons of Chicago. Perhaps another 30,000 might have been found if every one had been discovered.

The man who is not the enemy of the

saloon is not the friend of his race, and does not love the church of Christ.

9th. A common need, I might say a universal need, and especially in all our city churches, is the increase of piety. If they could reach such a degree of perfection as would render the house of God more attractive to all church members than the hundred places of sensual entertainment, that would make the prayer meetings more delightful to young people than the skating rinks, we would have gained much in that respect. I know of nothing that can be done by any city pastor that would result in greater good than introducing family worship throughout the entire church. If we were to enumerate all the homes where the Bible is not read, and prayers are not made, as compared with those which have morning and evening devotions, we would be surprised at the revelation of godlessness. There are many ways by which the preacher can raise the devotion of his people; one is to increase his own piety, to fill his own heart with the love of Christ, to fill his sermons with it, to exhibit it in his own life until it becomes the very spiritual atmosphere in which he lives and moves. The old saying, "Like people like priest," is just as true when reversed. A pious ministry will go far toward a pious membership. Much may be done by increasing the interest of the prayer meetings. Let them be full of song, full of spirit, full of hope. Let the speeches be short, the prayers brief but many, and the meeting be closed in proper season.

Unless our ministry makes the people better, and fits them for heaven, it is worthless. Hence, the great effort of every preacher should be to build up the people in righteousness and true holiness. There may be a zeal that will bring temporary success, in the absence of piety, but such success is usually short-lived and worth but little.

10th. We must prepare men for work in the cities. The pioneers of this reformation were grand and true men, they did noble work for Christ, and yet it is fair to say that but very few of them were qualified for the work of which we speak.

They knew the story of the cross, they were well acquainted with the English New Testament and could preach the way of salvation to the sinner without the slightest possibility of mistake. But they had no training in the use of the forces that are found in the city. In respect to many of their duties as preachers in the city, they had no education and were not competent for such work. A great majority of them, therefore, turned their attention to other fields which yielded to them more readily. Even at the present time we have not a large number of men qualified for this work, and it is both wisdom and duty for us to prepare men for this field. How to prepare them is a difficult question. I would suggest that they should be men of education, of piety, of industry, of strong common sense, and of that peculiar tact that will not only render them acceptable to the people, but will enable them to adapt themselves to all circumstances and make the best of every occurrence and occasion.

11th. Our literature should be circulated in the cities. Many of our own people do not read our paper, nor do they possess our books or tracts. And while these might be safe, their children

grow up in ignorance of our plea and we lose them. A church either in the city or in the country, the members of which do not read our papers, is a weak church.

No better ally can any preacher find than a good religious newspaper. And, if he would have the church to be constant in his support, fervent in spirit, serving the Lord understandingly, he should see to it that every home is visited regularly by one or more of our best papers. A circulating library, constituted largely of our own best literature, should be had and used under the auspices of the church. Much missionary work may be done in this way. Tracts may be distributed, carrying the gospel into homes and hearts who would never hear our plea in any other way. Money expended in this way results more satisfactorily, on the whole, than means used in almost any other way.

12th. Preachers should be permanently located in our cities. A frequent removal from place to place is an injury both to the preacher and to the church. Business men who act in this way rarely accumulate much property. There is a wealth of good opinion that is gained by a preacher during a term of years that is capital for him and for the church, which is squandered by his removal. The church should see to it that they get a good man, and then that they keep him. And the preacher, on his part, should make his arrangements to stay and to work there during his life.

In conclusion, I would simply say to use all forces that can be employed for good. Keep the church in peace by keeping it at work. This is the best discipline and is also attended with most satisfactory results.

### AN IMPRESSIVE SERVICE

The meeting held by the Martin family at La Harpe, Kans., closed on Wednesday night, September 27th. The results were sixty-one accessions to the membership of the church in La Harpe. The last night of the meeting was a great night. More than two thousand people listened breathlessly almost an hour to the closing address of the evangelist. Following the regular services came a special ordination service in which Elbert H. Martin, the son of the evangelist, and U. G. Miller, the beloved minister of the La Harpe church, were set apart with appropriate ceremonies to the special work of the gospel ministry. F. W. Emerson of Yates Center made a brief address on the work of the ministry and gave the charge to the candidates for ordination. E. N. Phillips of Iola offered prayer and Evangelist Martin, assisted by these two brethren, formally set apart by the laying on of hands the two young men. The scene was an impressive one and not likely to be forgotten by those who witnessed it. After the ordination ceremonies there came baptismal services in which four persons, two ladies and two gentlemen, were set apart for the service of the Lord by the ordinance of Christian baptism. It was a great service and one that made every person present better by reason of having been there. The work of the Martin family in Kansas has been very successful and a warm welcome will await them if they ever see fit to return to the state.

J. W. Ball has gone from Glasco to Elk City, Kans., where he began with good prospects Oct. 1st.

# One of Indiana's Historic Churches

## FIRST CHRISTIAN CHURCH, VINCENNES

One of the most influential churches in Southern Indiana is the church at Vincennes. It is one of the oldest churches in the state. It was organized on the third Sunday in June, 1833. Just who it was that did the first preaching or who it was that organized the church is not known. The church for many years was very weak and its membership very small. During the early period of its existence it had no regular place of meeting. Sometimes it met in the city hall, then again it would meet in the home of one of the brethren. Its first regular place of meeting was in the home of brother H. D. Wheeler. He gave the use of a large room in his house to the church. In this upper room of brother Wheeler's home the little band met for years. Brother Wheeler was the first elder in the church. A granddaughter, Sister Emma Robertson, reflects the same loyalty and devotion to the church as did her grandfather, Brother H. D. Wheeler. During the early days of the church it had no regular minister. The brethren depended upon the occasional visits of evangelists and upon the ex-

**Wm. Oeschger**  
PASTOR

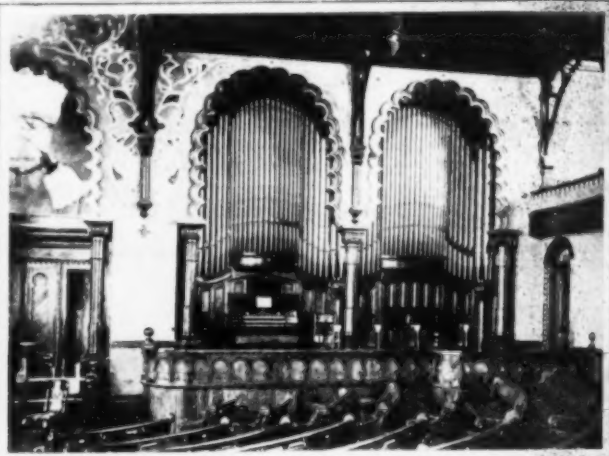
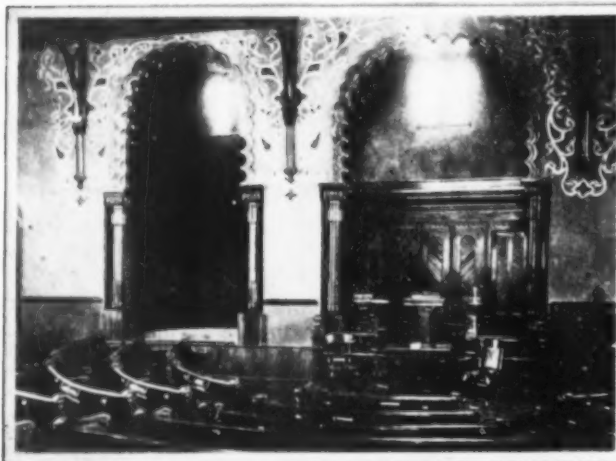
at the time. Later on the house was re-modeled and rededicated. That was in the year 1873. The dedicatory sermon was preached by O. A. Burgess. In the year 1902 the church built a mission church in the north end of the city. For a good number of years the church had been planning for a new house of worship that should adequately meet the needs of the congregation. On August 28, 1904, the long looked for and prayed for house of worship was formally opened and dedicated to God. Brother E. L. Powell, of Louisville, Ky., preached the dedicatory sermon. The house is one of the finest in the state of Indiana. Its cost to the congregation was something more than \$32,000. The church is a complete workshop for Christian work. The building is 99x103. It is built of buff Roman brick and trimmed in Bedford stone. In architecture it is purely Moorish.

C. B. Kessinger, Dr. Geo. R. Alsop, W. H. Pennington, D. L. Bonner, Herbert Hill, G. W. Donaldson, Geo. H. Shepherd. The church is also blessed with a fine board of deacons. The church is one that exercises great influence on the life and morals of the city. In it there is to be found a sweet Christ like spirit. All of its deliberations are marked by great harmony.

It is the pastor of this church who is the originator of the Centennial Covenant, which was published in full in our issue of June 22. The idea seems such a practical and commendable one that we reprint some parts of it in connection with this article.

The year 1909 will round out one hundred years of history since Thomas Campbell issued the famous "Declaration and Address." That document had in it the seed and the dynamic of the movement that has issued in the great brotherhood that will assemble at Pittsburgh in the fall of 1909.

For my church and all other churches that I can influence I have embodied a



INTERIOR VIEWS, FIRST CHRISTIAN CHURCH, VINCENNES, INDIANA.

hortation and teaching of its own members for preaching. Nearly all of the great preachers of the pioneer days have preached for the church. Alexander Campbell and Isaac Errett visited the church in 1861 in the interest of Bethany College. In 1865 the church employed its first regular minister in the person of J. F. Holton. He was followed by W. H. Tiller. In 1872 T. J. Clark began his long and successful ministry. He remained with the church 22 years. He was followed by J. N. Jessup, now of Little Rock, Ark. Brother Jessup labored with the congregation for four years. W. G. Weimer served the church for nine months. The present pastor, William Oeschger, was called to the pastorate four years ago. He is now in his fifth year.

The first house of worship was built in 1848. It was dedicated on October 19, 1848. Elijah Goodwin dedicated it

the Sunday school about the same, an infant class room seats 100, and the gallery will seat 300. The total seating capacity of the church is 1,200. In addition to the auditorium and the Sunday school room on the first floor there is a ladies' parlor, choir loft, choir room, baptismal pool, two dressing rooms, and a library. The pastor's study is on the second floor. In the basement there is a large lecture room, dining hall and kitchen, with pantries, parlors, class rooms, bath rooms, and rooms for the janitor. The open ceiling of the church is of California redwood, cyprus and oak. The church has a very artistic appearance within.

The congregation is blessed with many strong men in it. Many of the most prominent and influential people in the city are numbered in the membership of this old historic church. The following men constitute the board of eldership:

centennial aim in what I am pleased to call the centennial covenant. It reads as follows:

**1909 Centennial Covenant. 1909**

God being my helper, I solemnly promise Him, and the members of my church, that I will, to the full measure of my ability, double my present offerings for the work of the Kingdom of God by the year 1909; and that I will do all that lies in my power to win one or more souls for Christ before 1909.

See Deut. 23:21-22.

Name.....

Date.....

It is my purpose to get every member in my church to take this centennial covenant pledge. Those who take the pledge will be known as Covenant Leaguers. These will be organized in

This article is the eighteenth of a series now appearing in THE CHRISTIAN CENTURY relating to prominent and living-link churches. The next article will note the forward steps being taken by the church at Maryville, Missouri, where H. A. Denton labors as pastor.

# Splendidly Equipped for Work and Service



FIRST CHURCH, VINCENNES, INDIANA.

every church into Covenant Leagues. These leagues are to hold four meetings during the year, one every three months. Two of the meetings will be devoted to that part of the pledge that relates to the doubling of the offerings and two to that part of the pledge that deals with the doubling of the memberships of the churches. It is the purpose to keep these two things before the churches day and night through the Covenant Leagues. The Leaguers are to become the especial champions of the centennial aim.

For those leagues that I shall organize I have drawn up the following by-laws:

1. Name: The name of this organization shall be the Centennial Covenant League.

2. Membership: The membership of

this league shall consist of all those that shall take the Centennial Covenant Vow.

3. Object: The object of this organization shall be to get the entire membership of the church to take the Centennial Covenant Vow and to help those who take it to perform it.

4. Officers: The officers of this organization shall be a president, vice-president, secretary and treasurer. These officers shall perform all such duties as usually devolve on such officers.

5. Time and place of meeting: This league shall meet once every three months at such a time and place as the membership may deem most convenient.

It will be noticed that the covenant does not in any way suggest as to what shall be done with the increased offer-



WM. OESCHGER, Pastor.

ings. We believe that that will take care of itself. What we need to do is to stir up the fallow ground. We must grow in the spirit of giving. The people must be taught the divine duty of honoring the Lord with their substance. This done, then all of the different interests will receive greatly increased offerings.

If this movement can be made general then all of our religious papers could give a certain amount of attention every week to the Centennial Covenant Aims.

In launching a movement of this kind it must be done with just as little of machinery as is possible. We are already overloaded with organizations. The organization is to be as simple as it can be made, and to cease to exist when the Centennial convention meets in 1909.

## Home and Children

### A TRUE STORY OF THE SIEGE OF PEKIN

William Remfry Hunt

The nights seemed to be so long, and the days so dreary, in those legation grounds. All the verandas were piled up with sand bags and the windows with logs in order to keep out shot and shell. There was very little food left to choose from, while fathers, mothers, brothers and sisters with all the native Christians had to take their allotted watch, whether on the walls, the kitchen, or near the barricades. Bang! bang! and crash! crash! came the cannon balls and shot into the walls. Fires made the night skies lurid, unearthly yells of sometimes wounded and infuriated Chinese rent the air; while volunteers on the ramparts and at the outposts kept up a steady, well aimed and economical fire. What suspense! Would the relief come too late?

Those were days that tried men's souls. How the women cheered the men to action! Was there a sign of fainting, it was immediately dispelled by some song of victory. What prayer meetings

they had. How every heart was knit in a common hope in the hour of a common peril. The days seemed to be as years. Admiral Seymour's brave band had been outnumbered and almost annihilated. Tientsin was itself under seige. The eyes of the world were upon the beleaguered garrison. Brave souls! and the little children, too, some twenty or more mere babes; how our hearts yearned to save them.

The enemy surrounded the position like a flood. All the roads were held by the cruel Boxers. Every one was searched and killed who dared to carry out a message. Yet, in the midst of it all, and when fires had destroyed barricades, mines were threatening the lives of all, and last but hopeless efforts were made to summon relief; it was then God had prepared a little Chinese Sunday school boy to be the bearer of a message which should thrill the world with joy.

Little "Almond Eye" pleaded to risk his life and pierce the lines of the enemy. It was he who volunteered to carry the message to Tientsin. Disguised and borne on the prayers of hun-

dreds of captives, the little fellow was let down over the grim city walls at night. With the letters concealed in his clothes, he passed camps, sentinels, cavalry and brigands, too ragged to notice and too wise to make haste. Day and night, hungry and tired, the little messenger never wearied till the letters were delivered in Tientsin. Brave! little hero!

Some days later booming guns were heard in the distance, fugitive armies were wildly flying from Peking, the Emperor, the Empress Dowager, and all the retinue from the court escaped at one gate, while in at the other came brave companies of Japanese, British, American, German, French, Russian and British-Indian soldiers amid rapturous outbursts of cheering and the waving of their flags. Never was music so sweet, never was heaven so near and never love so warm! Never did the relieved ones sing the doxology with deeper feeling as the dusky Sikhs, brawny Japanese, martial Germans, tanned British, spirited Americans, courageous French and even burly Russians stood within the legation

(Concluded on page 1006.)



## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

For October 8th, 1905.

The Evident Hopelessness of His Appeal to the Nation.. Mt. 21:23—22:14; Mk. 11:12-14, 20-25.

How much Jesus actually did at Jerusalem during the day following the triumphal entry can only be conjectured. Only the second cleansing of the temple could be allotted to it. The narrative of Luke implies that each day (19:47) found Him teaching the thronging multitudes, while Matthew's Gospel (21:14) hints at his old-time activity in healing. Many things must really have happened of which no direct record has been preserved.

The writers of the Synoptic Gospels emphasize by what they include and ignore the symbolical significance of the acts of Jesus at this time. The striking assumptions of the manner of his entrance into the sacred city were only enforced by the incidents of the cursing of the fig-tree and the cleansing of the temple. Each in turn was the dramatic assertion of kingly dominance.

The incident of the fig tree, treated as a petulant act of disappointment, seems a incredible and wholly opposed to the habitual action or point of view of Jesus. He could never have vented upon a tree the spleen which he was never known to manifest upon an erring man. It would seem certain that Jesus had a purpose in his pronouncement. His act was an unspoken allegory; his desire to set the disciples to thinking about his meaning. As a figure it seemed to illustrate the judgment awaiting the Jewish nation and to suggest its justification. But the personal application made by Jesus was quite distinct. The confidence with which he had decreed its withering away was a plea for steadfastness and sturdiness of faith, mountain-moving in character.

It is evident that at this time Jesus was in practical command of the situation at Jerusalem. Had he made a bold, unreserved proclamation of kingly leadership and appealed to the populace to rally around him, a host would have responded without delay to the call. Nor would such a movement have been destitute of a chance of success. What actually happened in the year 66 might well have happened now. The garrison was not large and the people were deeply exasperated at the despotic ways of Pilate.

But the principles and practices of Jesus were so offensive to the religious leaders that they regarded him as worse for them than Roman domination. They did not care for his leadership and determined to prevent it. The history of the next two days became a record of continuous attempts in one form or another to overawe or compromise or expose him to public ridicule and thus to alienate his following.

The first move was made while he was engaged in teaching. The chief priests and elders, members of the authoritative Sanhedrin, challenged his authority for doing such unconventional deeds, some of which called sharply in question their own methods and standards. They did not deny his influence; it was incontrovertible. Jesus made a remarkable reply, at once a return for their challenge and a real reply. He did not merely put his critics on the defensive, but suggested the answer that real spirituality accredits itself. A prophet needs no diploma. Had they been manful enough to meet him squarely he might have explained himself, realizing that his thoughts were beyond the comprehension of such legally petrified intellects, but their willful opportunism made him disregard them altogether. Perplexities he would unravel; stupidity he could condone; but willfulness he exposed without mercy. Having silenced his

critics he proceeded to declare that even publicans and harlots would get into the kingdom before them, for people of that class had recognized that John had a heavenly message and had listened to it and repented. The professed leaders of Judaism were always declaring loudly their obedience to God, but they never really obeyed his call; the sinners refused at first to hearken but finally were loyal disciples.

In three striking parables Jesus went on to declare the ominous significance of the spiritual blindness of these leaders. Like the son who was full of promises, but did no work, they were inducing the nation, with all its enthusiasm, to set itself against the invitation of Jesus.

By this exposure of their insincerity, Jesus knew that he had given mortal offense to the leaders. He then uttered a parable which virtually exhibited them as defying even divine authority. A householder took great pains to make ready a vineyard for cultivation, sparing nothing which might ensure its fruitfulness. After a reasonable interval, during which the vineyard is maturing its fruit, he sends to the leaseholders for his share of the produce. But his messengers, one after another, are beaten and sent back empty-handed. Finally the owner sends his son, thinking that the vine-dressers cannot fail to show him respect. But they argue that by his death the vineyard will become their possession and so

put him to death. But the owner comes, punishes them severely and lets the vineyard to other tenants.

The parable cut to the quick. Its meaning was broadly evident. Israel's leaders were as selfish, as heartless, as brutal as the tenants, equally oblivious of God's just demands, equally ready to kill his last and nearest representative. Their persistence in their malevolent purpose would be the sign that their control of Israel would be brought to a sudden end. They realize that Jesus is aware of their attitude toward him and retire with hearts fierce with hatred.

The third parable of the series is regarded by some as not originally spoken by Jesus at this time; yet it cannot be regarded as inappropriate, even in the detail of the wedding garment. It is a parable of grace involving judgment. God is very patient and generous. He invites every one and gives him repeated opportunity. But persistent indifference to his call or a lack of personal holiness or reverence will be fatal. Such cannot rightfully expect to share in his glory.

The outstanding characteristic of Jesus at this time was his self control. With a nation within his grasp, he remained perfectly loyal to his principles. It was the victory of the third temptation once more won. He would rather fail to carry leaders and nation with him than be false to the highest possible ideals.

### CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

Topic Oct. 8: James 1:1-8.

#### THE CHRISTIAN'S TRIALS AND TRIUMPHS.

It is a fact that becoming a Christian and living the Christian life in all sincerity do not save men and women from the common trials and afflictions, the losses and crosses of this earthly existence. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I. Cor. 10:13.

Religion is intended to help us to bear the trials and to endure the temptations. "Religion" means to "bind back" to God, or to bind together. Thus religion not only is intended to bring us into right relations with God, but is to bind together all our purposes and faculties in the service of God and good. Religion is intended to save us from the excesses and follies of the world, and from the results of sin. Still it needs to be always remembered that we are subject to all the laws of nature, and nature knows no forgiveness. "Only God can forgive sins." It is only under Grace, or under the merciful reign of the Gospel that we have any hope of forgiveness. The law condemns—that's its purpose. "By the works of the law shall no man be justified." Nature is inexorable. While we are in the world we are subject to all the laws of nature, as also to the laws of God and men. So we must bear the common burdens of the flesh, perform the common duties, suffer the common trials, be subject to the common temptations incident to our associations and earthly relation, universal to humanity.

But why should we be thus tempted and tried? The reason is given in these words: "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Patience, perfection, resignation, wholeness, completeness of character, are the ends sought. Perfection is the end of nature's laws; however, there are so many things that enter in to prevent the perfect development of the flower and fruit, as of the human flower and fruit, that we almost become discouraged and despondent at the seeming or real failures in nature and in grace. Yet nature's laws are beneficent and God is good. So faith holds, so hope sings, so love evermore will have it!

"Amid this maddening maze of things,  
And tossed by storm and flood,  
To one fixed stake my spirit clings—  
I know that God is good."

In the midst of this confusion and conflict of the powers of good and evil in this world, we often feel our ignorance. It is under such circumstances that we need to ask wisdom of God, who giveth to all men liberally and upbraideth not. But we must ask in faith nothing wavering. This is the hard thing. In our ignorance, sorely tried and tempted, weak and wavering as we are, doubts enter in, and we are as the wave of the sea, driven with the wind and tossed. Let us remember that it is the trial of our faith, not our doubts, that worketh patience. "Faith is the victory." And this is the victory that overcometh the world, even your faith. "Who is he that overcometh the world save he that believeth that Jesus is the Christ?" In him is our triumph; not faith in doctrines or dogmas, but to "know whom we believe"—for to know him is eternal life.

### THE PRAYER MEETING

By SILAS JONES

Topic, Oct. 11: Acts 5:20.

#### THE GOSPEL A MESSAGE OF LIFE.

"In him was life." In these four words John states the fundamental truth of the Gospel. It is life that we seek. Other things that we desire are desired because of some contribution which we expect them to make to life. We have many wrong notions as to what life is and what gives increase to it, but deep down in every heart there is a longing for more abundant life. It is the mission of Jesus to satisfy this demand of the soul. He reveals the nature of the true life and show how men may come into possession of it. It is written in the prophets that knowledge of God is the chief glory of man. Our Lord said, "This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." It was a great privilege to know God as he was revealed through the prophets. The highest privilege accorded to man on earth is to know God as he has been revealed in Jesus Christ. It is for the purpose of bringing this privilege to all men that we have the church, the Christian ministry, the Christian ordinances, and the Christian school. These all are to be judged by what they add to the life of the world; they have no worth apart from this service.

**For the Child.**

The child that is nourished in the atmosphere of the Gospel has the opportunity to grow normally. Fortunate is he who can say he does not remember the time when he did not believe that God was his father and that he ought to please God in all things. The man who has not been trained so that he can appreciate the spirit of patriotic men like Washington and Lincoln cannot live as a citizen of the United States ought to live. His life is incomplete. Patriotic men would be justly indignant if they felt that the public schools were neglecting to impart to the children the spirit of the founders and builders of the nation. And Christian people of discernment are grieved when they note the failure of so many homes and churches to give the training that would enable the men and women of to-morrow to understand

the motives of the heroes of faith. We have a heritage of Christian sentiment. Not to impart this heritage to the child is to deprive him of the best part of life.

**For the Man of Affairs.**

The business man is often the victim of a strange and cruel deception. He imagines that he is living a full and rich life when in fact he can hardly be said to live at all. He is a very busy man. He has no time for politics, for the church, for his friends, for his family. Business is everything with him. By and by, when he comes to his senses, if he ever does, he will discover that he has neglected the very things in which life consists, patriotism, faith, friendship, and love. He is a man to be pitied. He is hurried and worried and all that he may get the wrong things. Now the Gospel is so simple that even this kind of business man may understand it. If he can be induced to

pause long enough to read the story of divine love he will be made aware of his absurd delusion, and of the way of salvation.

**For the Sinner.**

The gospel is a message of life to the sinner. It comes to strengthen his will and purify his heart. It demands of him righteous conduct and it supplies a sufficient motive for such conduct. It is not easy to put away evil thoughts and to break evil habits. No man undertakes the struggle and maintains it until victory comes unless he is inspired by a great hope. The Gospel gives the hope that makes the sinful strong in the fight for character. When Jesus was with men he told sinners that God loved them. Many of them believed him and forsook their evil ways. There is room in the home of God for every sinner. This is the Gospel message. If sinners believe it they can enter into life.

## Marvelous Meeting at Oakland, California

Oakland, Cal., Sept. 20, 1905.

Editor Christian Century:—Brother Charles Reign Scoville of the Metropolitan Christian church, Chicago, has "been upon the field," and has conquered. His meeting with the First Christian church here surpassed the hopes of the most optimistic. The conservatism of the Pacific coast in everything pertaining to Christian effort, which has been so much written and talked about, stood as a mountain in the minds of some in calculating as to what might be expected in a religious effort even with an evangelist whose success has astounded the world. "He may hold big meetings in the east but he will find Oakland hard to move," was a characteristic remark of the fearful ones.

But what was the result? His very first introduction to an audience in the First Christian church was at an Endeavor meeting, to which he dropped unannounced. When he was introduced and made a talk of perhaps two minutes he was cheered by hearty hand-clapping, something almost unheard-of in this region at a religious service outside of a convention. With one stroke he had battered down the walls of conservatism. From that time to the close of the remarkable series of meetings, he had the people with him. The first night he gave no invitation, it being a preparatory service. At every service thereafter, with one solitary exception, there were additions to the church, the total being 145 in the seventeen days in which the meetings were held. No services were held on Mondays. There were twenty-five additions the last night, and could the meetings have continued five or six weeks it seems certain that the Oakland meeting would have been numbered among Brother Scoville's very greatest campaigns. But he was compelled to commence his work at Kansas City on Sunday, Sept. 17, hence departed on the preceding Wednesday.

The figures giving the number of additions are not the only remarkable figures connected with Brother Scoville's work here. Listen! On the last Sunday he was with us he raised \$13,600 for a lot upon which to erect a new church, when the time is opportune. He raised a subscription of \$12,500 at the morning service as fast as the secretaries could write the names and amounts, and within a few moments raised the balance at the evening service. This means much for our plea in this rapidly growing city, which already has a population of nearly 100,000. It will enable the Oakland church to procure a lot centrally located,

Will H. Brown

so that the church will feel secure in a good location for the first church, from which it is hoped such influence will go that it will not be many years until Oakland will have a number of churches with "no creed but the Bible."

In this day every one recognizes the value of music in an evangelistic campaign. Certain it is that Brother Scoville has a true helper in this part of his campaigns in the person of De Loss Smith, who had charge of a large chorus choir and rendered impressive solos at nearly every service. No doubt many were moved to the good step by the impression made by some song.

Another important factor in the success of any meeting is the ability and attitude of the pastor. The conditions were ideal in this respect in the Oakland meeting. Our beloved pastor, Thomas A. Boyer, who himself has been in evangelistic work in many parts of the east, ably seconded every effort made by the evangelist, falling in with every suggestion and his example was likewise followed by his loyal members. Much credit for the success of the meeting is due to the good condition of the "soil," as prepared by Bro. Boyer since the beginning of his pastorate here nearly three years ago. During this time

the church has more than doubled its membership previous to the beginning of the evangelistic meetings. Our hearing has been large and on the increase. Our pastor and church have the good will of the community, hence when invitations were scattered by the tens of thousands to attend the Scoville meetings, there was a generous response. Great audiences assembled night after night.

Two of the converts during the series of meetings have a national reputation as evangelists in one of the denominations—the Oliphant Sisters, singing evangelists, who have held meetings all around the world. Oakland is their home. As they were here during the meetings they assisted in the music, occasionally rendering duets in their usual impressive manner. It was soon evident that they were interested in "our plea." The result was that almost the last act of Brother Scoville before boarding the train for Kansas City was to take their confession and baptize them. At a reception to new members held on the following Friday evening Brother Boyer publicly received the Oliphant Sisters into the membership of the church. It is probable that in the near future they will conduct a series of meetings for the Oakland church. They will continue as heretofore holding meetings far and near, and will retain their membership in the Oakland church.

## A \$10,000 Gift to Church Extension

D. R. Pickens and wife of Tyler, Tex., last week gave another \$10,000 to the Board of Church Extension on the Annuity Plan. This makes \$20,000 given to Church Extension by Brother and Sister Pickens, having given \$10,000 a few years ago. At their death this \$20,000 will be known as the David R. and Melissa Pickens Memorial Loan Fund. According to the Church Extension Plan, by which money constantly repeats itself in arithmetical and geometrical progression, this \$20,000 fund will build forty churches every five years. This gift should be an inspiration to others.

Mr. Pickens and wife were both born in Kentucky and their ministry of twenty-five years in Georgia and Texas in pioneer days and later proved to them the immense disadvantage of having no Church Extension Fund to back up their evangelistic work and the advantages of such a fund now to our newly organized missions. Mr. Pickens was also impressed with the fact that when a church is helped by a loan from our Extension Fund it is not beggared or humiliated

but can ask for and receive the help in a manly and businesslike way because it proposes to give good security and pay it back again. It is thus taught self-dependence.

The businesslike way in which the money is handled, the prompt return of the money by the missions borrowing it so that it may go out again on its good mission and the slight loss of but \$563 in handling \$914,000 in loans to these mission churches, caused Brother Pickens to consider his \$20,000 an absolutely safe investment.

This splendid gift helps very materially to push our Extension Fund toward the much desired half million and others should follow.

Remit to G. W. Muckley, Corresponding Secretary, 600 Water Works building, Kansas City, Mo.

Special attention is called to the note from the Foreign Society entitled "Victory." We heartily second the motion for \$300,000 by Sept. 30, 1906, and confidently predict victory again.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

H. M. Polsgrove goes from Metropolis, Ill., to Jennings, La.

Broadway Sunday school, Lexington, Ky., had its rally Sept. 24th.

Geo. W. Brown will succeed Will F. Shaw in the Charleston, Ill., church.

A. J. Bush and R. C. Horn have dedicated a fine new building at Lucas, Tex.

Another good preacher gone west! Loren Howe leaves Pierson, Ia., for Corona, Calif.

Evangelist W. F. Shearer began a meeting at Taylorville, Ill., Sunday of this week.

W. G. Walters and the Bluefield, W. Va., church will entertain the State Convention, Oct. 4-8.

Robt. E. Moss, the much loved pastor at Maysville, Ky., is being tempted to go to Franklin, Ind.

Murray, Ky., will dedicate next Lord's day with that prince of dedicators, Z. T. Sweeney, in charge.

R. H. Lampkin goes to Dexter, Mo., where it has been decided to build a \$1,000 addition to the church.

J. S. Bonham and the Findlay (O.) church will entertain the Nineteenth District Convention Oct. 23-24.

Athens, W. Va., will dedicate a new church some time this month. And so our cause grows apace in the east.

After nearly five years of faithful service at Beaver, Pa., W. H. Fields goes to the First church at Wheeling, W. Va.

Ellsworth Farris is assisting his father, G. A. Farris, on the Christian Courier, our sprightly weekly published at Dallas, Tex.

## FOUND RIGHT PATH After a False Start.

"In 1890 I began to drink coffee.

"At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence, but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed and eventually my stomach became so deranged that even a light meal caused me serious distress.

"Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up the old kind of coffee altogether and began to use Postum Food Coffee. In 10 days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the food coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

J. M. Rudy of Sedalia, Mo., is one of the strong preachers in that state. His work in Alameda, Calif., was greatly appreciated.

G. M. Anderson has resigned from the Fourth church, Indianapolis, after nine years of service. Why not have made it nine more?

Bruce Brown, pastor at Mansfield, O., understands the art of judicious church advertising and is an adept at phrasing pulpit themes.

The New England Convention was held at Roxbury, Mass., Sept. 28 to Oct. 1. An interesting programme was presented and the future is bright.

Ivan W. Agee has resigned the pastorate at Williamsville and accepted a call to the church at Atlanta, Ill. He enters his new charge this month.

We wish every one of our readers would follow carefully the synopsis of Dr. Dungan's sermon published in this issue. It's a timely message.

October 9-10 are the dates set for the fourth district convention of Ohio, and Coshocton is the place. Free entertainment and a good programme.

I. N. McCash is leading the temperance forces of Iowa in an aggressive warfare against breweries, saloons, joints and all other forms of that nefarious business.

H. O. Pritchard, Shelbyville, Ind., has an eight months' leave of absence to study in Yale. H. H. Harmon will supply the pulpit and carry on his excellent work.

At the close of F. D. Ferrall's pastorate at Ames, Ia., his congregation presented him as a token of regard a fine golden oak sideboard, which he appreciates most highly.

Mr. and Mrs. J. R. Crank have closed their work in Arcadia, Kans., and Liberal, Mo., and are already at work in their new field, Paragould, Ark., with bright prospects.

A. F. Sanderson, pastor at Houston, Tex., has returned home from an extended vacation tour, including the national convention, and is pushing steadily forward as usual.

G. P. Coler of the Bible chair at Ann Arbor is spending a few weeks at Del Norte, Colo. Mr. Coler has been forced to rest from his labors for a time on account of poor health.

The First church, Chicago, is enthusiastic over the new arrangement for its work. Dr. H. L. Willett preaches for the congregation and R. F. Handley looks after the pastoral needs.

A new district has been formed of Hood, Shackleford, East Blanco, Stephens, Callahan and Erath counties, Texas, and A. H. Darnell of Cisco has been engaged as district evangelist.

Jas. T. Nichols, editor The Christian Union, Des Moines, was a welcome caller at this office last week. Bro. Nichols reports a splendid evangelistic campaign in progress in all parts of Iowa.

The Central Christian Church at Dallas, Texas, is to hold a special anniversary service, Lord's day, Oct. 11th. This anniversary service will celebrate fifteen years of joint work of pastor and people.

W. W. Mower, of Lincoln, Nebr., will take his M. A. degree from the State University this year, and expects to continue his studies with one of the higher universities, presumably Chicago.

T. J. Golightly has secured a scholarship at Yale Divinity School and goes from the church at Lebanon, Ky., to study there. This attendance of our best men at the universities is most encouraging.

Wednesday night, Sept. 27th, the "Martin family" concluded the revival meetings at La Harpe, Kans., with sixty-one accessions. Richard S. Martin, evangelist, and his family go next to Poseyville, Ind.

We are sorry to hear of P. C. MacFarlane's temporary indisposition on account of rheumatism. His work at Alameda is flourishing. Dean Van Kirk and Prof. A. M. Elston supplied the pulpit during his absence.

Burl H. Sealock, pastor of the new church at the conservative old town of Polo, Ill., was recently married most happily. He and his wife are already looking forward to a summer term at Chicago University next year.

Harry Foster Burns has just begun his work with the church at Peoria under the most favorable auspices. The church publishes a neat weekly folder announcing the services for the Sunday and giving brief items of interest.

O. P. Spiegel, of Birmingham, Ala., was invited to take part in the great simultaneous revivals to be held in Kansas City, Cincinnati and Pittsburg this fall, but on account of a "previous" he could not accept the invitations.

Louis S. Cupp writes that he leaves Platte City, Mo., Oct. 2d, and will begin work with the Hyde Park Church, Kansas City, Oct. 8th. A long and prosperous term of service is the wish and expectation of the Christian Century.

The evening classes of the central Y. M. C. A., Chicago, numbering 1,000 last season, show an increase of 20 per cent this season. Govs. Hanly and La Follette and Dr. Willett are among the speakers to address their Sunday afternoon meetings.

W. W. Burks was presented by the church at Mason City, Ia., with a handsome gold watch, suitably engraved, and his wife was lovingly remembered on their departure from that important post for Nevada, Mo. Their relations have been most happy.

The second annual convention of the S. E. Minnesota Christian Missionary Society will be held at Rochester, Minn., Oct. 12-14 inclusive. The programme shows a fine list of topics and speakers. The subjects to be considered are exceedingly practical.

The churches need the time to prepare for the Boys' and Girls' Rally Day for Home Missions the Sunday before Thanksgiving, but they must not forget or slight State Missions day, the 5th day of November. This comes first, and the two causes are the same.

H. A. Carpenter is associated with the Dexter Christian college, Dexter, Mo. He reports that the faculty could find places for several girls so that they could earn board and room in nice church homes while going to school. This year promises to be the best in the history of the school.

Orpheus A. Harding sends us a cheering report of the Sunday school rally at Englewood church, Chicago, Sept. 24th. Their aim is fifty on the cradle roll, 200 in the home department, 550 in the main



school, total 800, by Jan. 1st. W. C. Pearce and J. R. Pepper gave special addresses.

A good Arkansas brother has just added \$200 to his annuity account with our National Benevolent Association. Secretary Geo. L. Snively, of St. Louis, will give valuable information concerning the annuity plan and of the great good the church is accomplishing through this association to all inquirers. Write him at once.

The congregation at Huntington, Ind., is building a fine church structure which will contain a model Sunday school room and other features of an exceptionally advantageous type. Meanwhile the church is meeting in the new Huntington Theater, where the pastor, Cephas Shelburne, is preaching to large audiences.

University Place church, Des Moines, is preparing for an evangelistic meeting to begin shortly. At the prayer meeting recently it was reported that sixteen neighborhood prayer meetings had been held the week before in which over 200 persons had taken part. University Place church undertakes great things by consecrated preparation.

E. A. Orr, pastor at Mankato, is rejoicing at the evidence of signs of new life in the church. He has taken confessions at the morning services the last two Sundays. Three were baptized last evening. The long absence of a pastor and many removals had so weakened the courage of the church that they have not had a baptism for more than a year before.

J. Will Walters received a unanimous call to take the work at Perry, Ia., but declined in order to pursue his plans in the evangelistic work. He begins a meeting at Highland, Kans., Oct. 8, with Bro. Hugh Lomax, pastor. His permanent address is Webster City, Ia. Churches desiring an experienced and successful evangelist will do well to write him at once.

Our readers will applaud the liberal gift of D. R. Pickens and wife, reported elsewhere, and not a preacher among us but will wish he might emulate the example. It is deeply significant of a broader and more generous spirit. How true will the old saying be of them, when finally they pass to their reward—"They rest from their labors and their works do follow them."

Carey E. Morgan spent Sunday, Sept. 24th, at the home of his boyhood friend, Ashley J. Elliott, Peoria. Bro. Morgan feels that he is a well man again and will return to his work at Paris, Ky., the first of this month. The church has shown its appreciation of his worth by paying his salary regularly during his illness, while at the same time supplying the pulpit with the best men in Kentucky.

After sixteen years of splendid work as pastor of the church at Danbury, Conn., E. Jay Teagarden has resigned. This is news we hear with deep regret. A man so conspicuously successful and steadfast will not be idle long, although Mr. Teagarden says he may rest for a few months, but it is sad to see ties sundered in such a case. Since he is leaving the

field, however, we trust Mr. Teagarden will come out west.

Prof. Clinton Lockhart has completed his book, "Messianic Message of the Old Testament," and the volume will be issued from the bindery shortly in handsome cloth cover. In speaking of the book Prof. Lockhart says: "It will give a survey of the general features of prophecy and a careful historical and exegetical discussion of each passage in the Old Testament that is usually regarded by scholars as Messianic." The book will sell at \$1.50 and can be secured by ordering direct from this office.

St. Paul, Minn.—I see by the last issue of the Century I have been called to Milwaukee. I do not know it, if it is true. I had a letter recently from the senior elder there, but it was simply a word of inquiry. An "Inquirer" and a "Giner" are two different propositions. I begin to-morrow on my ninth year in this pastorate. Our relations are pleasant and the future never seemed brighter. I think this is the best church and the best people in the brotherhood. Fraternally yours, A. D. Harmon.

The Christian Century is glad of this correction and is pleased to know that Mr. Harmon is to continue his work with the church where his labors have been so richly blessed.

#### CHURCH EXTENSION.

Comparative statement of receipts, Sept. 21st to 27th, 1904 and 1905.

	1904.	1905.	Gain.
churches	\$2,968.38	\$2,582.12	*\$1,386.26
individ'ls	111.50	39.19	* 72.31
annuities.	.....	10,100.00	10,100.00

Total .....\$4,079.88 \$12,721.31 .....

Net gain. .... \$8,641.43

Note—\* means loss.

Number of contributing churches,	
1904 .....	216
Number of contributing churches,	
1905 .....	176

Loss ..... 40  
Churches that have not taken the Church Extension Offering in September should do so early in October. Send all remittances to G. W. Muckley, Cor. Sec., 600 Water Works building, Kansas City, Mo.

#### EVANGELISTIC CAMPAIGN IN CINCINNATI AND VICINITY.

The churches in and about Cincinnati, about twenty in number, begin simultaneous evangelistic meetings Oct. 8th and continue for three or more weeks. Doubtless there are hundreds of unidentified disciples in this vicinity. It is our earnest desire that these should be brought into fellowship and co-operation with the congregations nearest them. You, who read this, know of disciples who have removed to this community from the one in which you live, but did not unite with one of our churches. Please send to the undersigned the names and addresses of all such persons known to you or concerning whom you can obtain any helpful information. If you will also drop these persons a card telling them of our campaign and urging them to attend the meetings in the nearest church, you will doubtless serve not only the churches here, but particularly these unidentified brethren and render the whole church of God a splendid service. Do it now.

W. J. Wright,

Supt. of Evangelism,

Y. M. C. A. Building, Cincinnati, O.

One Richard Weightman, who must indeed be a strange wight, is writing down missionary effort among the Armenians with a vengeance. He refers to the Armenian churches as centers of sedition, says they were confiscated by the Russian government as such, together with Armenian schools, and then adds, "The Turkish government, more long-suffering and patient, never has gone to this length." Shades of the martyrs! what pagan is this, praising the Turkish government, with the horrors of its atrocities as fresh in the minds of the nations as the blood of its victims on Turkish spears! And the Chicago Tribune prints such aspersions!

#### ECONOMICAL.

It was late in the afternoon, just at dusk, when a carriage, evidently from the country, drove up to the door of "Anson King, Stationer," and a young woman alighted and entered the little shop.

She asked to see some thin stationery, and after selecting what she desired, she hesitated for a moment.

"Do you make any reduction to clergymen?" she asked, softly.

"Certainly, madam," said the stationer, with great promptness. "Are you a clergyman's wife?"

"N-no," said the young woman.

"Ah, a clergyman's daughter, then," said the stationer, as he began to tie up the paper in a neat package.

"N-no," said the young woman. Then she leaned across the counter and spoke in a confidential and thrilling whisper: "But if nothing happens I shall be engaged to a theological student as soon as he comes home this autumn."

#### SHOUTED UP.

In England They Politely Refer to the Stomach as "Little Mary."

Little Mary—"I say up there, won't you please quit sending down such a variety of unnatural things to me.

"Here this morning first came down some sticky, pasty material, all starchy and only partly cooked. It was wheat or oats and was decorated with milk and sugar.

"Between the unchewed mouthfuls came gulps of coffee, finally a good big drenching of it. Then some bread and a lot of grease, perhaps it was butter, then some fried eggs and fried meat and more coffee, and some fried cakes and syrup. You load things on me as if I could stand everything.

"I try faithfully, but there's no use, I can digest part of it and the balance sours and I simply have to push it along to the liver. He says he's badly over-worked now and gets so weak he almost collapses, so he sends the sour mass on down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, 2 soft-boiled (not fried) eggs, some well-browned toast and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that, try it first and when you find we know what we are talking about, you may be ready to hear the reason."

### The Ideal System Co.

RED OAK, IOWA.

will supply you with the most simple and systematic arrangement for handling church contributions. We have used it two years. The contributions best in our history. Write them, not me.

T. R. BUTCHART, Treas. of Church, Red Oak, Iowa.

## FROM THE FIELD

### TELEGRAM.

Christian Century, 358 Dearborn street, Chicago, Ill.

Closed books with over five hundred and thirty thousand in fund. New watchword, a million by nineteen nine.

G. W. Muckley.

### CHICAGO

Three additions at the Ashland church, Chicago, since last report, two by baptism. All lines of church work in progress. We are planning for a meeting soon.—J. F. Findley, pastor.

Geo. A. Campbell has been prevailed upon to remain with the Austin church, instead of accepting the call to North Tonawanda, N. Y. His congregation voted him an increase in salary and were persuasive in making Mr. Campbell see that it was detrimental to the best interest of the church for him to leave at the present time. Mr. Campbell's many friends are pleased that he is to remain in Chicago.

### ALABAMA.

Birmingham.—July 29th I began a three weeks' meeting at Athens, Ala., with Thomas Lenox, minister. There were eight additions to that splendid membership, four of the number by baptism. Brother Lenox and his good wife are held in highest esteem by the church and people generally. Mrs. Spiegel, who played the organ during the meeting, and I were hospitably entertained by Sister Aurora P. McClellan. The state convention meets at Athens in November. Aug. 19th I began a three weeks' meeting with W. A. Chastain at College Park, Atlanta, Ga. There were seven additions to the congregation, three by baptism. I enjoyed the kind hospitality of Brother and Sister Chastain, whom all love for their work's sake. During the meeting J. H. Wood of Augusta, H. K. Pendleton, A. E. Seddon, G. H. Hinant, A. F. Lee, G. W. Mullins, ministers from Atlanta, Leonard P. Smith and F. L. Adams of West End, H. C. Dodson and his brother of Red Oak, and J. F. Lambert of College Park are some of the ministers that attended one or more of our services. Sept. 7th I began a ten days' meeting at Talladega. This was crowded in before a union meeting because it was my only time. There were eight additions to the congregation, good material. Large audiences attended and many friends for the cause were made. Mrs. Spiegel played the piano in the meeting. W. E. Dickinson and family entertained us, S. P. Spiegel sang three nights. I go to Savannah, Ga., for a month beginning Oct. 1st, and, if yellow fever does not prevent I am to begin a fifty-day meeting in Pensacola, Fla., Nov. 1st.—O. P. Spiegel.

### CHINA.

Shanghai, Aug. 29.—Six baptisms. Others to follow. W. P. Bentley.

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Cooling, refreshing and invigorating. Disperses that dragged out feeling during spring and summer.

### ILLINOIS.

Peoria, Ill.—During our four weeks' work here there have been seven additions to the church, five by letter, 2 by confession. The audiences have been excellent.—H. F. Burns.

Bloomington, Ill.—Seven added at regular services Sept. 24th, one a Methodist preacher, who will enter our ministry at once. Splendid services and fine interest.

Walnut, Ill.—We are in a splendid meeting with Evangelist John W. Marshall of Chicago. Bro. Marshall is a very sweet-spirited man, believes in the power of the gospel and preaches it. There have been fifteen accessions to date, all by primary obedience but one. Bro. Marshall goes from here to Mattoon and then to Normal, Ill. You can make no mistake in securing Evangelist Marshall to assist you in a meeting. Our work is prospering. One hundred accessions here in twenty-five months. God be praised.—F. A. Sword.

### IOWA.

Des Moines, Iowa, Sept. 26, 1905.—The meeting at Bradyville, Iowa, closed Sept. 24. There were 44 additions, 38 confessions. Prof. E. A. Butler conducted the music.—E. W. Bowers, 992 W. 25th street.

Marshalltown, Iowa.—Our work is in good shape at Marshalltown and one young man baptized Sunday night.—F. H. Lemon.

Fairfield, Iowa, Sept. 25, 1905.—One added here yesterday by letter. We begin a meeting Nov. 1, with Hamilton and Easton evangelists. We hope for a great meeting.—H. C. Littleton.

Ames, Iowa, Sept. 15, 1905.—Closed my work with the Ames congregation Sept. 10, 1905. During the four years' pastorate 210 were received into fellowship, 104 baptisms and 106 by letter and statements. Total amount raised for all purposes, \$7,894.68. Our missionary offerings for 1903 were \$235.00; for 1904, \$310.00; for 1905, \$470.00. Church repairs cost over \$600.00. The church is free from debt and is ready to continue aggressive work. During the last two years of service the church paid a \$200 increase on pastor's salary. All departments are harmonious and doing excellent work. God bless the brethren of the Ames church.—F. D. Ferrall.

### KANSAS.

Holsington, Kan., Sept. 25, 1905.—Two were added by baptism yesterday.—F. M. McHale.

### MINNESOTA.

Rochester, Minn., Sept. 23, 1905.—We began work here about the middle of August. Since that time the attendance has constantly increased, especially at the mid-week prayer meeting. The membership of the C. W. B. M. has more than trebled, and enthusiasm characterizes all departments of the church work. We expect to hold a series of evangelistic meetings following the convention. May God give us victories at that time. Mrs. Irwin, who is also an ordained minister, preached here the 17th. The "Daily Bulletin" spoke in high terms of the

"impressiveness" and "value" of the services. The following Sunday she filled the pulpit at Plainview, Minn., both morning and evening.—Rochester Irwin.

### MISSOURI.

Bro. C. W. Pearce is just taking up the work at Gonn.

A splendid meeting was recently held by Bro. C. F. Pearce. He is doing a splendid work at this point.

Scotland county is in the midst of a local option fight and the rummies are on the run. We are looking for a great victory for righteousness.

The new church at Arbela was dedicated Sept. 24. M. J. Nicerson of Memphis is in charge. This is the youngest mission in Scotland county and they have built a beautiful little house. The day of dedication was ideal. Six hundred dollars was needed to pay the debt, and \$698.72 was raised. The little band of brethren there have done nobly and deserve to see a great work done in that community. This gives us twelve houses in the county. M. J. Nicerson.

Republic, Mo., Sept. 27, 1905.—Fourteen added to date. We have open dates for meetings after Nov. 1st.—Lawrence Wright (Permanent Address), Des Moines, Iowa.

La Monte, Mo., Sept. 29, 1905.—We are just beginning a meeting here. I. H. Fuller, the minister, is doing the preaching. I helped Bro. Fuller just one year ago in a meeting at Lenox, Iowa. I consider him a very able preacher, and one of the best I have worked with.—Charles E. McVay, Song Evangelist.

Mt. Grove, Mo., Sept. 24, 1905.—Just closed a splendid meeting at Mountview, Mo.; 12 valuable additions. Found the church badly disorganized; no officers; had not been for two or three years. We appointed officers, trustees and set the church in order. Brothers and sisters are delighted. A sweet Christian spirit prevails. Money was raised to employ a minister for one-fourth time. There is a bright future for them. There is some excellent material in the church, the best in town. The members have taken on new energy. The writer will minister to them one-fourth time the coming year. We begin a meeting at Willow Springs in October, Bro. Sam J. Smith at the helm. Respectfully yours, E. W. Yocum.

### NEBRASKA.

Omaha, Neb.—Ten additions to the First Church last Sunday.

### What Causes Cancer?

A simple question, but one which has puzzled the greatest medical minds. There are many theories, among them, the germ theory. Thousands of dollars have been spent in search of the elusive "bug," which causes cancer. Recently a fund of \$100,000 was spent by experimenters at Harvard University, but nothing new was discovered. The cause is interesting only from the fact that it may lead to the discovery of a cure. Instead of spending his time searching for the cause, Dr. D. M. Bye, of 400 N. Illinois St., Indianapolis, Indiana, set about to perfect a cure for the disease. Nearly thirty years of experience in the treatment of cancer and malignant diseases led to the discovery of the Combination Oil Cure, which is soothing and balmy, safe and sure. Many very bad cases have been cured and it is used at home in most cases with perfect success. A book on the subject is sent free to those who write.

S. D. Dutcher, minister of First Church, Omaha, Neb., is to be one of the preachers in the evangelistic campaign in Greater Cincinnati in October.

#### TENNESSEE.

Shelbyville, Tenn.—Closed our campaign for souls with 77 additions, all adults but three or four. Bro. H. H. Saunders was with me and led the singing. He is a first class yoke-fellow and a great soloist and leader of song. We had the worst kind of opposition, but met it with the gospel. The other churches organized against us, but could not keep the people away. Tennessee is a paradise of religious prejudice and Shelbyville seems to be its center. There have been 114 additions to the church since I came here about five months ago. We will erect a new building to meet the growing needs of our congregation.—E. E. Violet.

#### VIRGINIA.

Virginia Christian College. — College work is growing, have thirty more than we had last year at this time. It is a great opening to establish a center of Christian education.—J. Hopwood, President.

Bristol, Va.-Tenn.—Herbert Yeuell closed a four weeks' meeting here to-night amid great enthusiasm—twenty coming forward at the last meeting, seventy during the last three days—125 in all. It was the best meeting in the history of the church, but closed too soon for the best results. The church is thoroughly united and happy. Five hundred dollars was raised during meetings—more than enough to meet all expenses. Yeuell thoroughly understands the Southern and Eastern field and knows how to deal with the difficulties successfully. We hope to have him again for a greater campaign. The entire city was stirred and felt the influence of the meetings. During the campaign we held two great men's meetings at the opera house, and one night the lecture on Ben Hur drew a \$105 house.—William Burleigh, Minister.

#### WASHINGTON.

Washington, D. C.—We are opening the best session by far the Washington Christian college has had. Have about all we can accommodate.—D. E. Motley, President.

Charles City, Ia., Oct. 2, 1905.  
Christian Century, Chicago, Ill.

Dear Brother—The Northeast Iowa District Convention of Christian Churches met at Waterloo, Ia., Sept. 26, 27 and 28.

The year has been quite a successful one. There has been 708 additions to the fifty-seven churches represented, which is considerable less than the actual gain, as several churches failed to report. While there has been a substantial growth there has been a loss of 239, leaving a net gain reported of 469 members.

Several new preachers have entered the district and the churches are altogether doing excellent work. One church reports the loss of their building by mortgage.

The following brethren were present and on programme of convention: B. S. Denny, state secretary; Annette Newcomer, state C. W. B. M. secretary; Mrs. Barton, state junior superintendent; J. H. Bryan, state Bible school superintendent; Mrs. Laura Delany Garst, representing

State Educational Society; Bros. Van Arsdall, of Cedar Rapids; Elliott, of Vinton; Shreve, of Oelwein; Curless, of Whitten; Davis, of Iowa Falls; Kearns, of Nora Springs; Hess, of Charles City; Fisher, of Adel; Allen and Hanna, of Arlington; Wiseman, of Coggon; Miller and Garwick, of Waterloo; Walker, of Mt. Auburn; Pardee, of Volga City; Wertz, of Waucoma. I may have left out one or two of the brethren; am quoting from memory.

The church at Waterloo is making an heroic struggle to build a new home next year costing at least \$20,000 on their excellent location in West Waterloo. Bro. Garwick is making one of the best pastors Waterloo has had in years and we were told he has also organized a church at Cedar Falls. G. A. Hess.

The Interchurch Conference on Federation, which is to be held in New York from November 15 to 21 inclusive, will have on its program the names of leading clergymen and laymen of practically every Protestant religious body in this country. So notable a gathering has never before been held in this country, perhaps not in any other, and these men will discuss the great religious and social questions which affect all churches and are of deepest interest to all Christians.

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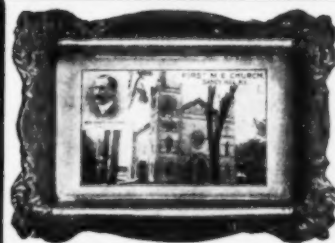
The complete proceedings with the text of the addresses, will be published as soon as possible after the close of the meeting. The book will cost two dollars per volume to produce and the committee is now receiving advance subscriptions at that price. Those who wish copies of this permanent record of what



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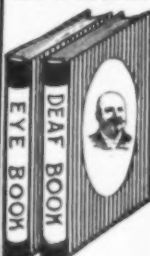
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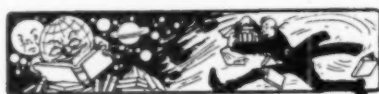
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## SQUIBS ABOUT BOOKS

We completed last week one of the best orders the Christian Century has ever received. We are completing an order this week almost as good and have numerous smaller orders which we have been filling the past few days. We mention the titles in this large order, as it is an unusual good list and purchased by one of our representative preachers:

The Expositor's Bible. 25 vol. edition. Edited by Nicoll. Cloth, \$15.

Adolescence: Its Psychology and its Relations to Physiology, Anthropology, Sociology, Sex, Crime, Religion and Education. 2 vols. By G. Stanley Hall. Large 8vo. Net, \$7.50.

The Ascent Through Christ: A Study of the Doctrine of Redemption in the Light of the Theory of Evolution. By G. Griffith Jones. Large 12mo with index. \$1.50.

The Rise of a Soul. A Stimulant to Personal Progress and Development. By James I. Vance. 12mo. Cloth, net, \$1.

The Simple Life. By Chas. Wagner. 12mo. Cheap edition, 25 cents.

Reconstruction in Theology. By H. C. King, president of Oberlin College. \$1.50.

Theology of the Social Consciousness. By H. C. King. 12mo. Cloth, net, \$1.25.

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About 12 o'clock Hans got up and went softly down to the pantry. Having eaten a hearty meal, he returned, passing from necessity through the former's bed chamber. When he got back Pat questioned him as to how he had passed Cerberus. "And did you not wake him up?" he asked.

"Ya," answered Hans; "but I yoozt stand still and say: 'Miouw, miacuw.'"

"I'll do the same meself," said Pat. Rising, he went slowly and cautiously down. But he was not so successful as Hans. As he entered the farmer's room he stumbled over a shoe, kicked a chair and woke the farmer, who cried angrily: "Who's there?"

"Oh, lay ahtill," said Pat, "O'im the cat."

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## A VALUABLE ACCESSION.

Prof. O. L. Lyon of this city united with the Second Christian church Lord's day, Sept. 24th, coming from the M. E. church.

Brother Lyon has had this move under consideration for many months—certainly since the great St. Louis convention last October. He attended all of its sessions and the convention proved a revelation. The earnestness, singleness of purpose and great enthusiasm manifest was a great surprise to him.

Prof. Lyon graduated from DePaul University, and is also a graduate of Boston University and of the Illinois State Normal University.

At Greencastle, Ind., he held the chair of natural science in the high school for five years, and for about the same number of years he was professor of sociology in the Illinois Wesleyan University in this city. While holding the latter position, he preached regularly on Lord's day at Mackinaw for three years and one year for the Douglas M. E. church of Springfield. One year ago he resigned his professorship in the Wesleyan to become the pastor of the Laurel M. E. church of Springfield.

The Lord's day before he united with us he closed his year's pastorate at Springfield, giving a full report of work accomplished. I quote the following from the published report as it appeared in the Springfield Register:

"Laurel M. E. church closed the most wonderful and blessed year of its history Sunday. The Rev. O. L. Lyon preached at the morning service and gave out the following resume of the year's work: Members enrolled during the year, 146; number of conversions, 121. Of these 87 were received into full membership, 47 of whom were heads of families."

This result was obtained through his own preaching, showing evangelistic power.

On Sunday night Brother Lyon preached to a packed house, giving his reasons for his change of church relations. The sermon proved a strong plea for the Divine Creed, the one baptism and the union of all God's followers. The Daily Pantagraph gave a two-column report of the sermon next morning.

It might be interesting to know that Mrs. Lyon and their son have been members of our church from the first.

Brother Lyon is an earnest, forceful speaker and is ready for a pastorate or for evangelistic work. He will be a success at either.

I bespeak for him a warm reception. He is every way worthy.

Geo. W. Nance.

Bloomington, Ill., Sept. 29, 1905.

## IOWA.

At Bloomfield, Ia., Southeast District Convention, Oct. 10-12, 1905.

A cordial invitation is extended to the Disciples of the Southeast District to attend the district convention at Bloomfield, Ia., Oct. 10-12 inclusive. The first session is on Tuesday night, Oct. 10. The Bloomfield brethren will open their homes to the delegates for lodging and breakfast. Dinner and supper will be served in the dining room of the church at the nominal charge of 25 cents per meal. The Bloomfield people have a reputation for their cordiality. A hearty welcome is extended to all. Come.

F. D. Ferrall, Pastor.

## WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Evangelist W. F. Shearer just closed a meeting at Williamsville, Ill., in which there was splendid interest and good results. The large chorus choir and congregational singing was led by H. A. Easton, of Chicago. Mr. Easton is engaged this month for a meeting at Keokuk, Ia., and later at Fairfield, Ia.

## The Christian Century

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### EIGHTH DISTRICT (INDIANA) CON- VENTION.

The Eighth Missionary District of Indiana held a very interesting convention at Greencastle on Sept. 27-28. The district is made up of six counties in the central part of the state and has about seventy-five congregations of Disciples.

C. W. Cauble, minister of the Greencastle church, had everything in readiness to give the many delegates who attended a royal welcome. Everything was done to make the delegates feel at home during our stay with the Greencastle brethren.

The programme was well carried out, the various departments of the church receiving attention.

The evening addresses were delivered by J. O. Rose, state corresponding secretary, and E. E. Moorman, minister to the Danville congregation. Each of the above named speakers emphasized the importance of state missionary work. Others who delivered addresses were T. A. Hall, of Clinton; H. G. Murphy, state superintendent of C. E. work; I. N. Grisso, Plainfield; L. V. Barbre, Terre Haute; E. L. Day, Brazil; J. M. Weddle, Dana; Mrs. S. K. Jones, state corresponding secretary C. W. B. M., and Miss Mattie Pounds, national superintendent of Young People's Work.

E. L. Day, of Brazil, was chosen president, and L. V. Barbre, of Terre Haute, secretary of the district.

The next convention will be held at Clinton.

C. O. Burton, Sec'y.

Roachdale, Ind.

### OBITUARY.

Mrs. Laura Lee, born in Lafayette, Ind., Jan. 24, 1854, died at her home in Chicago, Ill., Sept. 22, 1905. Married to Norman Lee in 1880. To this union one son was born, Harry, who with her husband, father, mother and three sisters are left to mourn their loss. She united with the Christian church in 1889, to which she has been ever faithful. Funeral conducted by J. F. Findlay at the home on Sept. 24th.

### A SYMMETRICAL LIFE.

A person who thinks all day will not think sanely, for he is not leading a sane life. Critics like Tolstoy and Edward Carpenter rightly insist that specialized intellectual castes of persons, who have absolutely thrown off all physical labor, are driven to justify their unnatural life by producing an abortive brood of study-bred theories and researches, artificial products of literature, science, philosophy, theology and art, which are not truly sound or serviceable, because their makers are not in true contact with the common life. Whitman touches the quick of the matter, "Now I re-examine philosophies and religions. They may prove well in lecture rooms and yet may not prove at all under the spacious clouds and along the landscape and flowing currents." Theories of life spun by the over-wrought brains of those who are not living a whole life cannot themselves be whole.—J. A. Hobson.

We will never be able to take the cities for Christ until every member of our churches becomes as consecrated as the most consecrated now are. Never make our religious life effective until family worship and family prayers are observed by every family in the church.

### A TRUE STORY OF THE SEIGE OF PEKING.

(Concluded from page 997.)

grounds, giving thanks to Almighty God and cheering until they were hoarse.

"Give me that chicken, O do," said a weary and wan mother of an English babe that was dying of malnutrition.

"Orders from the Colonel to cook it at once," said the brown Sikh, who hastened to obey orders.

There was no more said, but as the heart-broken mother pressed the wee babe to her bosom, she motioned to the soldier that the chicken, if secured, was for the little one; the man at once capitulated. Thoughts of home had stirred within him and the sympathies of one of Greater Britain's sons went out to that silent petition, as he handed Mrs. Stonehouse\* the chicken. Inasmuch as he did it unto one of the least of these little ones he shall be remembered in that day.

"A little child shall lead them." It was a little Sunday school boy who hastened the relieving forces to Peking, and proved that among China's millions of little ones there are those who have within their hearts and lives the spirit and beauty of the Savior's love.

It was a tiny, weak and dying babe that moved the heart of an army. It was the sweet and sublime lives and testimony of fifty-three dear little children who were martyred along with one hundred and fifty-nine missionaries, that cheered the hearts of these now sainted heroes as they stepped to the executioner's bloody platform, and which gave them in those last moments such a vision of the blessed Savior's face.

"O when the strife is fierce, and warfare long,

Steals on the ear the distant triumph song,

Our hearts are brave again, and arms are strong.

Alleluia!"

\*Rev. Mr. Stonehouse was murdered several weeks after he had escorted his dear wife and babies to Shanghai. He was killed by Boxers near Peking.

### A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address  
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F. M. RAINS, Cor. Sec., Cincinnati, O.

Announcement is made by the Rock Island-Frisco Systems of the inauguration of a daily through tourist car St. Louis to Los Angeles, via Frisco Line to Medora, Kansas, thence Rock Island-El Paso Line to California.

This provides an entirely new tourist car route to the Golden State, and with the installation of this car the Rock Island has no less than ten through tourist lines between the East and California. These cars start from Chicago, St. Louis, St. Paul and Minneapolis and run through via either the Rock Island's Southern Route by way of El Paso, or Scenic Route by way of Colorado. This frequent and comprehensive service is provided with a view to adequately meeting the demand for tourist accommodations under the very low rates effective in September and October.

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## OPEN LETTER

to the Readers of

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We are very anxious to know just what our readers think about THE CHRISTIAN CENTURY. It is, of course, impossible for us to know them all personally, and the next best thing is to have them write us about the paper. That is the reason we are putting this page in the paper this week. We wish every reader of THE CHRISTIAN CENTURY would use it. On the lines below won't you set down, frankly and plainly, as a friend speaks to a friend, what you DO like and what you DO NOT like about THE CHRISTIAN CENTURY. Tell us the things which are a help to you now and what you think would be a help if we could introduce it. We are not fishing for compliments,—we want your honest judgment.

Of course we cannot follow everybody's suggestions, but we would like to have everybody's suggestions so we might weigh them all together. If you will tell us how long you have taken THE CHRISTIAN CENTURY and its predecessor, and who in your family read it with the greatest interest, it would help us in sorting out the opinions we receive. There is enough space below to write one hundred words at least. In that space you can put your judgment, short and crisp, so that we can get it clear.

We hope you will accept this invitation and tear out the whole page and send it back to us.

Faternally yours,

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